

A COLLECTION
OF CERTAIN LET-
TERS AND CONFERENCES
LATELY PASSED BETWEEN CER-
TAIN PREACHERS & TWO
PRISONERS IN THE
FLEET.

1 5 9 0.

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To the Reader.

COnsidering the reformist Preachers are now become the BBs trustie actors in their most conning & cruell enterprises, who erewhile would make the world believe that they neither pleaded for the BBs. rooke their ministrie from them, submitted it vnto them, or subscribed vnto their proceedings, nor would euer oppose against the truth or anie part thereof, muchlesse be at the commaundment of their LLs the BBs. to persecute Christs afflicted, or be partakers in their innocent bloodshedding; againe, that they pitied the ignorance of those that went to far, & charitablie sought to reduce them. I thought it therfore my ducie (that the truth of these things might appeare) to giue thee to vnderstand how they haue behaued themselves in this busines, & what was the power of their weapens in conference against those men, whom they haue so reprochfully published in their Pulpits & wrytings to be silye men, whot spirited, ignorant, Brownists, Schismaticks &c. to the intent thou mightest equallie consider of both sides (by these few things discussed betweene them) the estate of their controuersies, as also how manie of these Prisoners Arguments against thir Church, ministrie, & administration lye vpon them vnanswered. For the Conferences, the truth of them thou maist perceiue in certaine Letters which passed betwixt them, how carefullie & vpon what sure ground the Prisoners related them; And if thou finde not such pith or substance in the matters discussed betwixt them of weightie doctrines as might be expected of such men, thou must consider & maiest perceiue that these Preachers were loth to haue the sore touched, but by euasions sought alwaies to darkē & torne away the truth with indirect answeres & coning distinctions. And to make the matter more euident, I haue at the latter end annexed certeine Arguments, giuen their cheif Teachers lōg agoe to haue answered by writing, the which they haue (as these Prisoners report) closely put vp, and with an euill conscience spoken euill in their Pulpits, in stead of consent & repentance. Which course of rayling & denying of free conference thou seest they still are wholly bent to proceed in, how vnchristian soeuer it be, thinking therby their auditorie shall still be held in false reportes & blindnes; sufficiently satisfied vpon these mens wordes to persecute these poore afflicted Prisoners, who loue not their lyues vnto death, that the truth might

come to light to thy saluation. And (to my grief) I must desire thee to remember, that the Preachers are to nothing more vnwilling, then to grant these sillye men a free conference, making no scruple in the meane time to speak all maner euill sayings of them, vnconuicted by them of anie error or crime, which bewrayeth both their corrupt wayes wherein they walke, that may not be brought to triall, and also their spirit to be voide of true Christian loue, howsoeuer they pretend outward holines. As thou findest God giue thee grace without partialitie to valewe & esteeme the truth of God, not after mens persons, but as the cause it self requireth; and the peace of God shall rest vppon thee for euer.



The summe of the Conference be-

twixt Mr. THOMAS SPERIN & me HENRY BARROVV vppon the 14 of the third Moneth in the Fleet, as nere as my ill memorie could carie away.

SPER. First Mr. Sperin signified vnto me that he was sent by the Bishop of London to confer with me concerning certaine things that I was said to hold, *Namely* that there was no Church in England.

BAR. I answered that for the Bishop of London I had nothing to do with him, neither he with me; what I hold concerning their Church of England the Bishoppes knew long agoe, & neuer as yet would grant either publicke or priuate conference, where the Booke of God might quietly decide the cōtrouerfies berwixt vs; but they had ymprisoned me inclose & most streight ymprisonment now two yeares & well nigh an half, besides manie more greuous iniuries offred vnto vs, as publishing vs Heretikes, Schismatiks, Anabaptists, Recusants, turbulent, sedicious, & what not in their Pulpits, priuiledged bookes, sparfed libells, accused vs for such vnto our most honorable magistrates at publicke Sessiōs &c. Therefore I had iust cause to suspect anie conferencce that he could send vnto me, considering his manifold mischeivous practises against the Gospell & true seruants of CHRIST continually.

SPER. Herevppon Mr. Sperin protested his comming to be in loue to confer brotherly & christianly with me, not vnto my harme or preiudice anie kinde of way, and began in some faint termes to defend the B. of London to be learned, graue, wise &c.

BAR. I said that could not be, he was a grieuous enemy vnto the trueth, to CHRIST, and his Saintes, now holding about 60. of them in sondry Prisons without cause, lawe, or conscience; Yea I affirmed him to be an APOSTATA, a persecuter of that trueth he sometime gladly acknowledged & defended, & therefore his name was grieuous & hatefull vnto me; and furdre I demanded of Mr. Sperin his name, which being vnderstood, I willed him from henceforth to

vse his owne name vnto me, for so I would not denie anie kinde of conference at this time, which was in my power to grant; but I said that I merueled to see him come now in the BB. name, because I had heard he had sometymes bene otherwise minded.

SPER. To this he answered that he euer thought reuerently of the Bishoppes, both for their learning, as also because her Maicstie hath authorised them.

BAR. I shewed their ynlawfull ANTICHRISTIAN Beastlike power & authoritie, as also their barbarous hauock they exeroised in the Church, confounding & subuerting all Gods ordinances, & setting vp their owne deuises in stead therof; And therefore they that reuerence theis men call CHRIST execrable, & worship the beast.

SPER. Here Mr. Sperin obiected against me the place of IVDG, that I despised gouernment, & spake euill of them in authoritie.

BAR. If the things I haue spoken be true, or that their authoritie be not of God (both which I affirme & will approue by the word of God) then you greatly iniure both this Scripture & me.

SPER. Their authoritie is of God, in as much as it is of the Prince.

BAR. The Prince cannot make lawfull that which God forbideth, namely to haue & exercise both ecclesiasticall & ciuile authoritie, as this man doth from whom you come.

SPER. I iustifie not his ecclesiasticall authoritie, but that authoritie he hath from the Prince.

BAR. If he be a ciuile magistrate whie is he called a Bishop, & vsurpeth an ecclesiasticall function?

SPER. May not ciuile magistrates be called Bishops?

BAR. I neuer read that they were so in the new Testament, yet I acknowledg they are called Shepheards in EZEKIEL & MICAH, but this man we speake of was sometimes a Parson of a Towne, if not of more then one, then an Arch-Deacon, now a Lord B. which offices by their vse appeare, and by the lawes of our land are held to be ecclesiasticall.

SPER. Much is to be giuen to the Princes authoritie.

BAR. We will afterward speake of the Princes authoritie, let vs first enquire of theis their offices.

SPER. I will not here reason furder of them; For there were manie in the windowes, & by this time was my keeper retorned with paper & ynke, which he was a litle before sent for.

I had forgotten to insert certeine speech we had concerning the Church: I told Mr. Sperin that I neuer denied that CHRIST had his Church in England, but that Church was seperate & garhe-

gathered from the prophane of the land, & now in great persecution vnder the malignant Church. He then demanded of me what I thought of their parish assemblies; I answered that as they stood in this confusion & Idolatrie, they could not be held the true established Churches of CHRIST. Now the ynke & paper being brought Mr. Sperin set downe this Proposition.

SPER. *The parish assemblies which haue preaching Ministers who for life and doctrine are vnreproueable, and which themselves professe the true faith & Christian obedience, are Churches.*

BAR. Hereunto I set downe this other Proposition.

Your parish assemblies as they generallie consist of all prophane, wicked &c. mingled together in one bodie, worshipping God after the deuises of men, standing in subiection to the Antichristian power & Courtes of the B.B's. &c. though they haue a preaching Ministrie, yet are not the true established Churches of Christ.

I denied also his Proposition, Namely that there were anie such parishes which made such profession of faith & obedience, and had such a Minister as he spake of, which he endeouored to proue thus.

SPER. *They are as lawfull Churches of Christ, as the assemblie of beleeuers in Corinth was a lawfull Church of Christ; But that assemblie was a lawfull Church of Christ 1. Corinth. 1.2.*

BAR. Your first Proposition is denied.

SPER. What soeuer was necessarie to the decerning of the Church of God in the assemblie of Corinth, is in our assemblies.

BAR. It is still denyed.

SPER. The profession of faith & obedience, ministrie & Sacraments, were the necessarie pointes wherby to discerne that Church, but theis we haue in as good or better maner then they.

BAR. It is not so with you, you haue not theis things in such maner as the Church of Corinth had.

SPER. I will insist vppō my Parish in milkstreet; It maketh such profession of faith, hath such a ministrie of the Gospell &c.

BAR. It maketh not such profession, nor hath such a ministrie of the Gospell.

SPER. Some of the Church of Corinth erred in chief points of the faith, denying the resurrection &c. They erred in maners being gyue to fornication, incest, oppression, Drunkennes, their ministrie were vaine glorious, mixing & teaching their doctrines with the words that mā's wisdom affordeth, deli-
uering

uering their Sacraments after a corrupt & euill maner &c. Yet for all theis faultes they were pronounced by the holy Ghost the Church of God; But in my Parish in milkestreet we hold no such opinions or errors, we haue no such faultes either in life or maners, nor in our ministrie; so ours is much more the Church of God.

BAR.

It is verie preposterous to reason of the ministracō of, & in the Church, before you haue proued your Parish to be an established Church, which you see I deny, & require you to proue; In all this you haue reasoned from a Church to no Church, & so no comparision betwixt them, nor sequell of your Argument. The best Church that euer was or shalbe whilest it consisteth of mortall mē is daily subiect to manie errors, which faultes being shewed in the glasse of Gods word, it by & by washeth & purgeth them away in that fountaine which is opened to the howse of DAVID for synne & vncleanenes; sondrie of the Church of *corinth* erred in manie of theis things, the whole Church in some, as in the abuse of both the Sacramēts, the neglect of their ecclesiasticall censures; But the Church of *corinth* vppon the Apostles admonition by one letter repented, shewed great sorrow, & amended. But now for your Parish it consisteth of a cōfuse companie of prophane; Atheists, couetous, gluttons, vaine, light, ignorant, & wicked people of al degrees & estates, of each sexe & age, they being all generallie without the knowledg, faith, or feare of God, without care of this life or of the life to come; to all which you indifferently administer & sell your Sacraments, delyuering them in a false maner not according to CHRISTS Testament; Your whole ministrie & ministracō is false & Antichristian; Furder you haue neither the freedom to practise CHRISTS Testament, nor the power or will to redresse anie thing that is amisse emongst you, but either runne to the Antichristian power & Coarres of the Bishoppes, or els continue obstinat & carelesse in your synnes. Thus you see no comparision anie way betwixt the Church of *corinth* & your Parish.

SPER.

I know the contrary to this, I both know & visit all the householders & their families, & I admit not anie to the Sacraments which haue not knowledg & make true profession of faith.

BAR.

I know this I haue said to be true, & that you haue & do admit some to your Sacraments which haue no such knowledge & make no such profession of faith.

SPER.

What is true profession?

BAR.

Where faith & obedience are ioyned to the word of God.

SPER.

They all make true profession & beleeeue accordingly, who
so doth

so doth not, I seperate him from the Sacraments:

BAR. Their vngodly life & false maner of worshipping of God shew, that they neither professe nor beleue aright; further this your maner of suspending or seperating, is as popish as the rest, euen the Instrument of that foolish Shepheard: where finde you in all CHRISTs Testament that one man may sepe-
rate anie alone?

SPER. I do it with the consent of the people.

BAR. How should that be when they know not of it; Do not you yt by vertue of your Idole Seruice-booke, and by that power your Lord the Bishop alloweth you? for CHRIST neuer gaue anie such censure as this suspencion to his Church, or such power to anie one man to seperate anie from the Sacra-
ments, which is not pronounced excommunicat.

SPER. PAVL to the *Theſalonians* willeth that such as are found dis-
obedient should be noted with a letter, & his companie auoi-
ded that he might be ashamed.

BAR. You alledg not the text right, neither doth the Apostle there meane of *suspencion*: It is wonderfull how you & some others that haue written of, & seemed to seeke reformation, dare thus apparantly innouate the Testament of CHRIST, by bringing in your deuises into the Church & putting them in
stead of a Scepter into CHRISTs hand, making him to reigne
by them, & exercise them ouer the soules of men.

By this time manie being gotten into the Parlour & more
into the wyndowes, we thought it meete to remooue vp to the
chamber where I lye: Being come thither & set downe, I wil-
led Mr. Sperin to finde out & applie his place of the *Theſalonians*,
which he did: It was 2. *Theſal.* 3. 14. & could serue nothing for
suspencion. The place not being further enforced or stood vppō
by Mr. Sperin, I called back againe to the point where we left,
or rather where we began *viz.* That he should proue his Parish
in milkstreet to be a true established Church of CHRIST; And
thervypon I set him downe this *Argument* in writing.

*In your Congregation in Milkstreet you haue no holy or orderly commu-
nion nor true Ministerie of the Gospel, no Christian power, freedom, or
order, therefore no true establis hed Church of Christ.*

SPER. Here Mr. Sperin affirmed againe his parishioners to be
a faithfull, holie, free people, walking orderly according to the
Gospel, & proued it thus; because he doth administer the Sa-
cramets to none but vnto such as he knoweth faithfull, saying
that he knoweth all the parishioners both men & womē to be

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such

such, except one household, neither did he admit anie of their seruants to the Cōmunion before they came to him & fetched his token, at which time he examined them.

BAR.

Were not all the parish of your Church, & did not you administer the Sacraments vnto them all & to their seede, euen the first day you were made their Pastor? how could you then haue this assurance of their faith?

SPE.

They had before a faithfull & godly man to their Pastor (naming Mr. Paget) by whom they were instructed, therefore there was no cause that I should doubt of their faithfulness.

BAR.

I wene that man still lyueth; Thus you buy & sell, chop & change your ecclesiasticall offices & lyuings of your Church as horses in a faire; he was euē as vnlawfull a minister as your self, he shewed himself a hireling in that he forsooke his flock.

SPE.

Why is it not lawfull with consent of the flock, vppon some occasions to remoue?

BAR.

But the Priestes of England come & goe at their owne pleasure as best is for their gayne, without the priuitie or goodwill of the people; he shewed himself a hireling both at his entrance and departure, so could he no way iustifie or approue this whole parish vnto you; But let me aske you a question, how found Mr. Paget this parish?

SPE.

Peraduenture they had a Preacher before; But why aske you?

BAR.

For this reason, because in Q. MARIES time they were all apostate & fallen to Idolatrie; at the begynning of Q. ELISABETHS reigne they were all found in that estate, & by the first sound of her Trompet all made Protestantes, had this ministrie set ouer them, the Gospell & Sacraments ymmediatlie administered, euē in the same parishes & estate as they now stand: So that I would know of you whether this people in this estate were a fit flock or Congregacōn to receiue the ministrie of the Gospel & Sacraments or no; and also whether anie Preacher (how conning soeuer) can make this people, which cōtinue in the same estate, without anie repentance or amendemēt of their former doings, the true Church of CHRIST or no.

SPE.

Neither did they all apostate in Q. MARIES daies, neither do I thinke they therby forsook their christianitie, or were no Church.

BAR.

Idolatrie was the publikly set vp & exercised in their Church, all the parish resorted & gaue outward obedience to the same, such as refrained were eyther forthwith persecuted vnto the death, or out of the land; therefore I may affirme that all the parish that remained were generally apostate, & so found & receiued in

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ued in that estate of this ministrie to theis Sacraments, & so successiue-ly haue they continued to administer vnto them for the wage of Balaam. Now that in this time of popery & Idolatrie they could be no Church, the whole first Table of the law sheweth plainly. There is but one God, one Spirit, one Faith, one Christ, one Church, one Ministerie: Christ is not deuided, he is not here & there, neither doth he communicate with Antichrist or Idols.

There must needs then be a seperation made of the faithfull from the vnbeleeuers, Idolaters, prophane, before there can be a flock or fit people for the Lord.

There must needs also be a flock before there can be a Pastor or true ministrie erected or exercised; but as yet your parish in milkstreet was neuer thus separte from the prophane of the land, or prepared to receiue or exercise the ministrie of CHRIST; therfore both people & ministrie are still in confusion & disorder, & cannot be held the true established Church of CHRIST.

SPER. They are separte from the prophane, neither suffer I anie such to communicat there.

BAR. They still stand in the same estate & confusion that they were first receiued at the beginning of our Q. ELIZABETHS reigne, euen all the parish that now dwell there, or hereafter shall dwell there, without exception of anie person, all are of your Church, none all this while separt, no not one put from amongst you; therfore you stand in the same estate that the rest doe, euē one body with all the wicked of the land, vnlesse you also think that there are none wicked amongst you, none wicked in the land.

SPER. I know none wicked in all my parish.

BAR. What not one wicked all this while? sure you then haue a more excellent Church thē euer was on the earth: But trow you are none wicked in all the land, with whom you stand one body? (for all are of your Church) will you iustifie also all the Parishes of England?

SPER. I will iustifie all those Parishes that haue preaching ministers.

BAR. And what think you of those that haue vnpreaching ministers?

SPER. I think not such to be true Churches.

*Mr. Sperin was here requested to set downe
this vnder his hand, but would not.*

BAR. Surely theis Preachers are wondrous men, they can do more then euer our Sauour CHRIST or his Apostles could do

with their preaching, that in al places wheresoeuer they become can estsoones ymmediatly make that Church which erewhile was none, the true Church of Christ, & that all the Parish without exception of anie one person, & that euen as sone as they are become ministers of the same. But what if that Parish where an vnpreaching Priest is, make the same profession that the other doe that haue Preachers, are they then no Churches?

SPER.

Yes if they make the same profession of faith, then I hold them Churches also.

BAR.

That they do: All the Parishes in England haue the same confession, Creed, & english Seruice-booke read, as the Papists also haue the same Creedes, *Pater-nosters*, Pistles, Gospels, & much of this Seruice-booke, therefore they are all of the Church, & so we are againe where we began, and all the land of your Church, without seperacō or exceptiō of person; for all the land maketh this confession after this maner.

But we haue enough now spokē of theis Parishes, let vs come to the ministerie of your Church of Englād, what shall we think of the vnpreaching ministrie, is it a ministrie or no?

SPER.

It is necessarie that the Church should haue the Scriptures read, and that by a minister.

BAR.

You answered not the point; the question is, whither they be ministers or no.

SPER.

I thinke they are Ministers.

BAR.

Pastors they cannot be, because they cannot teach; which Mr. SPERIN consented vnto: Yet aduenture they to delyuer, & the Parishes to receiue their Sacraments, which none but Pastors can do; They also both possesse & supply the roomes of parish-Parsons. But I would now see how you can approue your owne ministerie by the Testament of CHRIST; which he endeavored to do by this *Proposition*.

Sper. My Ministerie is from God, with the approbation of the assemblie of the Church where I am.

BAR.

That cannot be, you were presented by your L. Patron, instituted by your L. Bishop in some place at his appointment, not in the presence of your Congregation, they were not called neither had they anie thing to do with the action, they must take of force such an one as is thrust vpon them by theis LLs. the Patron & Bishop; they haue neither consent nor discent nor anie thing to do in this action; they can neither chuse nor refuse nor put away for anie fault that their Parson can commit, be it neuer so heynous; be he an Heretike, Coniurer, Adulterer, Drunkerd, they

they can for no error or crime put him away, they must ioyne vnto him in prayer & Sacraments vntill the Bishop remove him. Thus haue ye not that approbation euē of this people you speake of, which though you had could nothing auaille but rather ouerthrow your ministerie, they being as yet vngathered to Christ, and therefore neither may in this estate chuse a Minister, nor anie exercise a ministerie vnto them, without heynous sacriledge: But this your ministerie both in your entrance, office, & whole administration is Antichristian, your entrance being by the Patron & Bishop, your office to be a towne Priest or parish Parson, your administration according to the prescriptiō & limitatiō of your L. the Bishop, to whom you haue sworne your Canonically obedience.

SPEER. The Patron doth elect by cōsent of the people, who haue yeilded their right vnto him, as vnto the wisest & worthiest emongst them, and so they approue his choise.

BAR. Whether the Patron had that power & priuiledg of the people or no is doubtfull I thinke rather of the Pope: But that he doth it without their priuie & maugre their wylls, it is euident; For be the Patron an hundreth myles of, be he a childe, a woman, yet they both may & will gyue the Benefice without the knowledg, priuie, or cōsent of the parish. Now which way can either this election be iustified by the Testament of Christ, or be ioyned vnto the ministerie of Christ?

SPEER. I make lesse matter of my ordinacōn then of my ministrie.

BAR. Yet without a true calling you cannot exercise anie true office.

SPEER. The calling is not the substance of the ministrie.

BAR. Thus whilest you professe science you make shipwrack of faith, & with your logick put away the Testamēt of Christ. Christ saith that he which ascendeth into the shepesholde anie other way is a thiefe & a spoyler; & in an other place, No mā taketh this honour to himself, but he that is called of God &c. Christ hath ordeyned to euery office lawes for the giftes, lif, & conuersation of the Officer, for his probation, election, ordinacōn, administration: He which wanteth the calling of Christ vnto the ministrie cannot haue or exercise anie ministerie in the Church; but you want the calling of Christ vnto your ministrie; therfor the ministerie you exercise is not of Christ.

SPEER. I haue the true calling of Christ vnto my ministrie in my conscience.

BAR.

The Conscience only is assured, & resteth vpon the word of God; But your calling vnto this ministerie cannot be warranted by the word of God, but is found therby to be vnlawfull & antichristian; Therefore &c.

SPER.

I stand not vpon my outward calling by the Bishop so much as vpon my inward calling & the consent of the people.

BAR.

But the people you said erewhile consented to the election of the Patron, the ordinacón of the B. & c. therfor their consent was vnto & in euill, & so can no way iustifie your ministerie, neither haue the people anie power to make anie other or better Election, all of them standing vnder the antichristian yoke of theis Babilonish Bishoppes.

SPER.

I will not stand to iustifie the calling of the Bishoppes, I haue a better calling then the calling of the Bishoppes.

BAR.

But what then thinke you of the calling of theis BBs.?

SPER.

I confesse it to be vnlawfull.

BAR.

Set downe that vnder your hand.

SPER.

To what end; that were to bring my self into danger.

BAR.

Are you afraid to witnesse vnto the trueth? Well, but being vnlawfull how chance you were not asfeard to receaue it, & still to reteine it?

SPER.

I did it in ignorance, I haue since repented yt.

BAR.

Which way could you be a true minister that knew not so much as the true entrance vnto a true ministrie; how durst you aduenture to administer before the Lord, & take the care of the soules of men in this ignorance? Furder how can you be said to haue truly repented that calling which you still reteine, still administering by the same the Bishops licence, & still standing vnder his yoke & obedience?

SPER.

I attribute much to the ciuile magistrate, I do it because of the ciuile magistrate that authoriseth the B.

BAR.

But may the ciuile magistrate either commaund anie thing contrary to the commaundement of God, or if he do is he to be obeyed therin, or cā he excuse you before the Tribunal of Christ for the breach of Gods lawes?

SPER.

Why then you affirme that the Queene & the Parliament do wickedly in gyuing this power & authoritie vnto the BBs. will you write that?

BAR.

Yea that I will by the gracc of God whilest I haue breath, & seale it with my blood also (if so God will) yt being directly contrary to the Testament of Christ as your self confesseth, & yet continue to do cōtrary to your owne Conscience. O take heed, God is greater then your conscience: It is a fearefull thing to fall into

into the hands of the lyuing God.

SPER. I thanke God I haue his calling vnto my ministrie, which is the inward calling, being approued by my gyftes vnto my Flocke, so that though there were error in my outward calling (which I haue repēted) yet my ministrie is not disanulled.

BAR. With what conscience can you now call that an error in a true calling, which euen now you confessed to be a false calling? Is not this to diminish, excuse, & hide your synne? call you this true repētance, how can you be thought, or dare you affirme to haue repēted this error in your entrance into your ministrie, when you still pleade for & iustifie that calling by the ciuile magistrate, when you confesse it repugnant vnto, & condemned in the Testamēt of CHRIST, how can you be said to haue repented it when you still reteine it, stand & administer by yt, and ioine vnto such as still enter that way? neither in deed haue you anie other calling vnto your ministerie in your Church: make it therfore either good or euill, lawfull or vnlawfull by the word of God, let vs bring it to the triall.

SPER. I stand not so much by their calling as by the calling of God, by whom I am enabled to my ministrie.

BAR. This is *Anabaptisticall* to iustifie open transgression by the inward conscience or gyftes; might not anie thus vsurpe the ciuile magistrates office also by their inward gyftes, wisdom, knowledg, fitnesse &c. but God hath ordeined a lawfull calling to euery lawfull office, which may at no hād be seuered from the office, which calling who so wanteth & taketh honour to himself to administer &c. breaketh the boundes of God & vsurpeth: You haue no gyftes which you haue not receiued of God, God knoweth his owne gyftes which he hath gyuen to euery one best whom he seeth meete & hath appointed to the ministerie, vnto such he alwayes gyueth a lawfull calling vnto the ministerie; wherfore you must eyther approue your calling by the word of God, or els be held an vsurper, for all your gyftes.

SPER. The BBs. tolerate manie thinges with vs.

BAR. They allow nothing but their owne proceedings, neither doth the land receiue or allow anie other.

SPER. I say not allow, they may suffer that they allow not.

BAR. Here is good worke amongst you, they tolerate with you, & you subscribe vnto them; thus are you togeather in conspiracie against CHRIST.

SPER. Will you say that Mr. EGERTON & Mr. GARDINER are not true ministers of the Gospell because they haue no such calling as you require?

BAR.

BAR. I require no other calling then CHRIST enioyneth, which calling if they want (as I am sure they do) I dare affirme that they do not serue Christ in the ministrie of the Gospell, all extraordinarie offices & callings thervnto being now ceased.

SPER. All the Churches & learned in EVROPE giue vs consent and allow vs for Ministers.

BAR. But vntill you approue your selues such by the word of God yt will nothing auaille you.

SPER. Our giftes & Doctrines approue our ministrie: Did you euer heare Mr. EGERTON & Mr. GARDINER?

BAR. You still oppose your giftes against God, & hold the faith in respect of mens persons: The me you speake of I neuer heard in their ministerie, but I know them by their ministerie to be notable Sectories & false Teachers.

SPER. They be men of singuler giftes, & how can you gyue out this of them & know them not, neither euer heard them teach.

BAR. I am taught to know the tree by the fruit, a false Minister by his antichristian entrance, office, & administration, all which are notably found vppon them & vppon you all; neither will I say that the one of the bought his Benefice, or that the other hath bene conuined of false Doctrines by his owne Auditorye sondry times.

SPER. The first hath repented that, & you haue the other but by hearesay: they are knowne to be learned men, & such as teach sound Doctrines.

BAR. My hearesay hath better prooffe then your know; But how can theis or anie of you teach sound Doctrine sincerely in a false ministerie? BALAAM, & the Pharises, & Satā himself had & hath as great giftes & learning as they or anie of you: But if we would come euen to this preaching you boiste of, I suppose more corrupt Teachers cannot be found in anie age then these, they teaching nothing almost truly, much lesse sincerely.

SPER. I teach Christ Iesus very God & very man, & him crucified, & that truly.

BAR. I will not presse you with anie Argumentes drawne from your, false entrance & administration, all which vndoubtedly couince that you cannot preach CHRIST soundly, yet is there no here-tike that holdeth not some trueth: But this I affirme & will approue that you deny the whole anointing of CHRIST in his three Offices of KING, PRIEST, & PROPHET, and therefore you deny CHRIST to become in the flesh, & cannot preach him soundly; I graunt indeed that you preach him crucified in
your

your Sermons & Church, buffeted, skourged, crowned with thornes, by rayling, blaspheming, & imprisoning his faithful witnesses & seruants dayly at all handes, you preach him blindfolded by drawing a vaile oter his face, that the people should not see to th' end of his ministerie, not one of you either Priest or people as yet knowing what belongeth to a true professiō, a true Cōmunion, a true Office, or a true entrance, much lesse to true administration: CHRIST crucified you all abhor, you cānot abide his crosse, you will not suffer or abide by anie trueth, but dayly seeke new cauills, distinctions and euasions to hide anie trueth which bringeth danger, or to auoide the crosse of CHRIST, & therfore you shall not reigne with him. It were an infinite thing to reckon vp the diuersitie of opinions, sectes, errors that are found emongst you of the ministerie, it being almost an vnpossible thing to finde two of you of one iudgment, or anie one of you constant to your selues, except it be in euill; one preaching one Doctrīne in one place, & another the quite contrary in another place, yea some of your chief Teachers haue preached *pālinodā* concerning your ministerie & Sacramentes of your Church: But I would now know what office these men you speake of, or your self do execute.

SPER. Mr. EGERTON is a *Doctor*, Mr. GARDINER & my self are *pastors*.

BAR. Your Church of England hath no such office as the *Teachers Office*, yt hath no other then Vniuersitie Doctors, which are not in anie office, or therby Ministers: I wene also he hath a dumbe Minister one that cannot preach for his Pastor; so that he is a hireling Curat & no Christian Teacher. As for Mr. GARDINER & your self, you be parish Parsons, & therfore cannot be held christian Pastors.

SPER. I deny your Argument, it followeth not because they are termed Parsons, therfore they are not Pastors.

BAR. Both the name & Office are diuerse, therfore not the same.

SPER. The Parson is called in latine *Rector Ecclesie*, which name properly agreeth to the Pastor.

BAR. Your latine name is popish, one of the names of blasphemie written vppon the heades of the Beast, for CHRIST hath appointed many to the office of gouerning & ouerseeing, & not the Pastor only: And therfore this name is not proper to the Pastor.

C

SPER.

SPER.
BAR.

The Pastor should gouerne the Church.

But the Pastor is not to gouerne yt alone, there are others ioyned in Commission with him, therefore he cannot in this manner be called the *rector* of the Church, though he be a gouernour amongst the rest: But the office of a parish Parson is as greatly diuerse from the office of a Pastor, as the name is, for if Mr. Foxe say true, they were first created when the Metropolitane Bishops sprang vp, as Baylifes vnto them; Furder, I neuer read in the new Testament that the Pastor of a Church should be so stinted & limited by other Ministers; as you are by your Lord Bishop, his Chancellor, Commissary & Arch-Deacon; I maruell what ecclesiasticall offices theis men that thus rule ouer so manie Pastors & Churches also, haue.

SPER.

Though the Parson be called *Rector Ecclesie* yet he doth not gouerne alone, there are others ioyned with him.

BAR.

Who be theis? I neuer heard of anie such.

SPER.

The Church-wardens & Sidemen &c.

BAR.

What are these gouernours also? SPE. Yea.

BAR.

To say the trueth neither the one nor the other do gouerne but stand in most miserable & seruile subiection to the Bishops & to their substitutes: or if this government should be their owne (as you surmise) most Antichristian it is, & such as no true Pastors or Elders may execute in the Church of CHRIST: But are you not afeard Mr. SPERIN thus to glose & counterfet to couer these marked souldiours of the Beast, with the names and titles of Christes Officers? will you set downe this vnder your hand?

Whervppon Mr. SPERIN set downe this Proposition.

Some Parsons may be Pastors Ephe 4. Some Church-wardens & Sydemmen may be Elders 1 Timoth. 4. But those that cannot preach are no Pastors, & those Church-wardens that cannot gouerne are no Elders.

BAR.

Those are wonderfull gouernours as euer I heard of, I had thought theis Church-wardens had rather bene the Collectors or Deacons of your Church, because they gather & dispense th'almes of your Churches. But now to your Parsons, they haue a diuerse and discrepant 1. Name 2. Office 3. Entrance vnto their Office both in Election & Ordination, 4. Administration, 5. maintainance or luying: For all which reasons seuered, & ioyned none of your Parsons can be true Pastors.

SPER.

The name of Pastor is of no moment, for they are also called Gouernours & Ouerseers, as well as Pastors.

BAR.

But this name of Pastor is only peculiar & doth distinguish the office of the Pastor from others, & so doth neither the name
of

of Elder nor Overseen, but being in Counsell & government common to him with others, are also givē indifferently to him with other : Therfore this name of Pastor is of great monent & can neither be altered nor spared, as wherby the wisdom of God doth both distinguish & expresse the Office, therfore if you take away or change this name, you also take away & change the Office, no other name that can be deuised by man sufficing to distinguish & expresse this Office, as this doth.

Thus the time not suffering to follow or yrge the other pointes alledged against this Office, we for this time ceased; Mr. SPERIN making promise to come againe, and if he could to bring some other with him.

C ij The

The summe of a Conference had

betwene Mr. SPERIN & Mr. EGERTON of th'one side
And HENRY BARROVV & IOHN GREENVVOD
of th'other side in their Chamber where they were kept
close Prisoners in the Fleet, vppon the 20. of the 3. Moneth
1590.

Mr. SPERIN cōming before Mr. EGERTON more
then half an houre, & not being certaine of M. EGERTONS
comming, they not staying therevppō, straight
wayes entred speech.

SPER. I would know the causes of your forsaking our Church.
BAR. Whye, haue you forgot all our last Cōference? I then shewed
you manie causes.

SPER. I tooke it, because all the people were receiued into the
Church at the beginning of her Maiesties reigne (without anie
proofe of their Faith or due order) was the cause.

BAR. The vnworthines & confusion of the people, togeather with
the vnlawfull ministrie, ministracion & ecclesiasticall gouern-
ment now exercised emongst you, were alledged for causes.

SPER. But neither our ministrie or people are such now.

BAR. All the land in the begynning of her Maiesties reigne were
compelled & receiued into your Church in one day from open
Apostacie & grosse *Idolatrie*, without the preaching of the Gospel
going before, this self same ministrie set ouer them, & Sacra-
ments administred vnto them, in this estate wherein they are
now founde & remaine.

SPER. I know not what then was done, I was but. 8. yeares old, nei-
ther suppose I that you can remember it: Therfore I will not
meddle therewith.

BAR. I reason from the first gathering & planting of your Church,
which I prooue vnto you to be vnlawfull, & contrary to Christs
Testament: For it was neuer read there, that anie Church hath
bene gathered & planted by ciuile force & without the preach-
ing of the Gospel going before; or that all so sodenly & confu-
sedly were receiued into the Church.

SPER. I will not iustifie their doinges then: But now I affirme all my
people to professe.

BAR. How should they professe, when they stand in the same estate
& transgression they then did?

SPER. I denie that: Thei which were thē vnbeleueers do now beleuee.

BAR.

had BAR. That can not be.

GREN. But before you proceede further, it is necessarie that
Mr. SPERIN either iustifie or disallowe of the gathering of the
Church then.

SPER. I will not iustifie that gathering by constraint.

GREN. Set downe that vnder your hand.

SPER. What neede that, you heare I say it.

BAR. But for the better proceeeding set it downe vnder your
hand, or els defend it, and we will disprooue it.

Where vpon Mr. SPERIN set downe this *Proposition* vnder his
hand.

SPER. *I do not maintaine that Church that vvas gathered, & as it vvas from
papistrie compelled to be protestants in the beginning of her Maiesties
Reigne.*

BAR. I will prooue that your Parishes still remaine in the same
estate, as they were then gathered.

*Your Parishes now consist of the same people & their seede, as yet no
seperation made, still remaining vnder the same Ministrie, worship,
Sacraments, Courts, Ecclesiasticall gouernment: Therefore they are in the
same estate.*

SPER. Most of these that at the beginning of her Mats. Reigne
were receiued into the Church, are dead & changed, & new
come into their roomes.

GREN. You haue them or their seede.

SPER. Once in twelue yeeres lightlie the most part of the Parish
changeth, as I by experience know, some goinge, & others
comminge.

GREN. But none come but such as then were receiued, or their
seed: For they go but from one parish to another, all the
Parishes being one bodie, one Church.

BAR. I would haue you answer vnto my former Proposition,
wherein I haue shewed your Parishes to be in the same estate,
wherin they then were planted.

SPER. I deny that: For neither all the people remaine, neither
are they the same people, for they were then vnbeleeuers, and
now they that remaine beleue or professe the faith, now they
willinglie professe faith, which then constrainedlie confessed
faith.

BAR. This distinction of AVGVSTINE will deceiue you, for how
should the vnlawfull & vngodlie actions of anie past, be iusti-
fied by his faith following: Faith doth not iustifie but forsake
transgression: Again how should they be said to haue Faith,
or to haue left their sinnes, which still continue in the same co-
fusion, disorder, false ministrie, false worshipp, false gouern-
ment.

- SPER. They doe not so.
 BAR. I will prooue all this in due order. And first that you haue the same people & their seede in the same confusion.
 GREEN. All the land is now of your Church.
 SPER. It is not so.
 BAR. All the Queenes naturall subiects that dwell in anie Parish are of your Church, because euerie Parish is of your Church.
 SPER. All the Queenes subiects that dwell in our parishes are not of our Church.
 BAR. They are of the parish: Therefore of the Church.
 SPER. There dwell manie papists that are not of our Church.
 BAR. Euen those papists are of your Church: And thus I prooue it.

None but those of the Church may offer in the Church or haue anie communion with the Saints, or haue anie interest in the ministrie:

But the papists communicate with your Church & haue interest in the ministrie, in that they contribute together with the parish vnto the ministrie. Therefore the papists that dwell amonge you are of your Church.

- SPER. Whie is it not lawfull for the Minister to be maintained with the goods of vnbeleeuers.

- BAR. Vnbeleeuers haue nothing a doe, neither are bound to the maintenance of the ministrie: This contribution is called in the new Testament a dutie & communion of the Saints, an offering & sweete odoure vnto God.

But vnbeleeuers may haue no spirituall communion with the Saints neither may offer with them in the Church, neither haue interest or anie thinge to do with the ministrie.

Therefore may not be bounde, nor receiued to contribute vnto the maintenance of the ministrie.

- SPER. I denie that.

- BAR. Whie, it is prooued by all these reasons. Further it is expresselie forbidden. Leuit. 22. 25. that the Priest might not receiue anie manner of offering, were it neuer so perfect at the hand of a stranger: Therefore much lesse may the Minister of Christ.

Mr. Sperin in reading the text would giue no iudgment of it, vntill he had further considered therof.

- BAR. I will prooue it by a necessarie reason vnto you. None that was not a Iewe, or come vnto the faith might enter into the Temple, much lesse contribute or offer in the Temple.

At this time Mr. E G E R T O N entered, whoe beinge set downe with them & made acquainted with the present discourse, they proceeded as followeth.

The place of Leuit. being read againe & further enforced thus:

thus: *The oblations of the wicked are an abomination vnto the Lord. But the tithes & contributions of the papists are oblations of the wicked: Therefore they are an abomination &c.*

SPER. But may not the minister receiue anie gifts of vnbeleueers?

BAR. Yea, they may receiue or inherit ciuile things, that are giuen by, or belonged to vnbeleueers.

SPER. It is written. 1. Cor. 10. If the vnbeleueers bidd you to a feast &c. eate, making no question.

GREEN. We doubt not but all Christians may receiue in priuate or Ciuill respects, the goods or beneuolence of vnbeleueers: But you must put difference betwene that contribution in cōmunion, to & with the Church, and ciuile & priuate beneuolence.

SPER. *The Apostle Gala. 6. willeth all that are taught in the word to communicate of their goods vnto them that teach them: But the papists are taught by vs in the word: Therefore they may contribute vnto vs in our ministrie.*

GREEN. This place is to be vnderstood of such as are receiued into, & taught in the Church, & not of all them that are without the Church, & heare the ministrie therof: The Apostle gaue not this rule to them.

BAR. The recusant papists are not instructed of you, th' other papists are both instructed, and they & their seede admitted vnto the sacraments: But all contribute & pay tythes & so are all of your Church.

SPER. In my Parish I admitt no papists or open vnworthie vnto the Sacraments.

GREEN. Your Parish hath as yet made no seperatiō from the papists or prophane of the lande: Therefore you do not seerate the vnworthie.

SPER. They are now beleueers, that before were vnbeleueers; they now professe willinglie that before professed by constraint; and If ther be anie wicked, I put them from the Sacraments.

BAR. You so fix your eies vpon your owne assertions, as that you giue no eare to other mens reasons. How oft hath this bene denied & disprooued vnto you: you haue neuer as yet made anie seperatiō, but still remaine in the stepps & finnes of your fore-fathers, neither haue you anie power to seerate anie from amonge you.

SPER. I haue power, and doe put the wicked from the Sacraments.

BAR.

BAR.

What your selfe alone?

SPER.

Yea with the consent of the Church.

BAR.

I shewed you the last day what kinde of instrument your suspension & puttinge from the Sacraments is; you & your parish haue not the power to excommunicat anie.

SPER.

This is not true. we haue power, & do excommunicat.

BAR.

It is the by the power of the BBs. & not by the power of Christ.

SPER.

It is not by the power of the Bishoppes, but by the power of Christ.

BAR.

That is not so, you haue neither power from Christ, nor from the Bishoppes to excommunicat anie: you haue leaue in your seruice-booke to suspend from your sacrament, but not to excommunicat without the Bishop.

SPER.

We do excommunicat without the Bishop.

BAR.

Then your Church hath two maner of excommunications.

SPER.

That followeth not, the Bishoppes excommunication is but an approbation of ours.

BAR.

That is not so, The Bishop hath power to excommunicate, when & whom he will of your Parish, & that without your priuie or consent: Moreouer the Bishoppes do excommunicate by latine writt; but if your excommunication be such, then is it *Antichristian*, if it be after another maner, then haue you two sorts of excommunications in your Church.

SPER.

When anie deserueth to be excommunicated, then I & the Church-wardens present such to the Bishop, & he excommunicateth them.

BAR.

Then the Bishop excommunicateth, & not you; you are but as they that giue euidence & information to the Iudg: The Bishop is the Iudg.

GREEN.

The Bishop doth not excommunicate vpon your information, neither for anie sinne, how heinous soeuer. But only for not appeeringe at, or disobeying their Courts. Moreouer as the Ordinary doth excommunicat so doth he absolue whom he list, without the priuie of your Congregation.

EGERT.

The Bishop his excommunication is but a Ciuile discomunion.

SPER.

BAR.

What, will you make the excommunication of your Church a

GREEN.

Ciuile action? we neuer heard of anie such excommunication, vntill Cooper & Walter published their conceites therof.

EGERT.

May not the Ciuile magistrate approue th'excommunication of the Church.

SPER.

BAR.

Yes, but the Ciuile magistrate may not excommunicate anie, as your Bishoppes do; And that as you say, by vertue of the Ciuile authoritie.

GREEN.

SPER.

SPE. The Bishop doth not excommunicat, he doth but approve our excommunication.

BAR. Whie, erewhile you cōfessed that you did but present your sheepe to the wolfe, and that the Bishop did excommunicat: & we prooued that the Bishop did both excommunicate and absolue whom & when he would in your Parish, without your priuities or cōsents: as also that your Church hath none other excommunication, then that of his.

SPE. We haue the same excommunication that they had in the Church of *Corinth*. 1 *Cor*. 5.

BAR. You haue neither such a faithfull people gathered out of the world vnto Christ, neither haue you the power of Christ, neither do you yt after that holie order of the Church of *Corinth*: But you are driuen to runne vnto your Lord the Bishop, who doth it of his sole authoritie, by his commissarie in forme of a latine Writt, which you are compelled to reade & publishe in your parish Church: How can you call this that excommunication they had in the Church of *Corinth*.

SPE. We excommunicate in the name & power of Christ, as the Church of *Corinth* did.

BAR. That is not so, it is don in the name & power of the Bishop, & not in that maner as is expressed. 1 *Cor*. 5.

SPE. The Bishoppes power is Ciuile, but this actiō ecclesiasticall.

BAR. And may a Ciuile person execute anie ecclesiasticall Office or action?

GREN. Do you hold the Bishoppes, their Commissaries & substitutes meerly Ciuile, & not ecclesiasticall?

SPE. Yea I hold them meerly Ciuile, & not ecclesiasticall.

BAR. Write that, and set it downe vnder your hand.

SPE. So I will: & tooke vnto him penne & ynke.

EGER. Whie so, what neede it to be written?

BAR. That we may the better know, wherof we reason & hold to the point.

GREN. This is a needfull point to be set downe in wryting: For if the Bishoppes & their substitutes be meerly Ciuile then you haue as yet no Church, no ministrie, no Sacraments.

EGER. Their offices & actions are Ciuile as we esteeme them.

SPE. I hold them meerly Ciuill & not ecclesiasticall, because they are constituted by the Prince, and not by Christ in his Testament.

BAR. Write that, let vs haue it set downe. But he delaying because of Mr. EGERTON, Mr. BAROVV set downe as followeth.

D

The

The Bishoppes Commissaries & their substitutes are merely ciuile and not ecclesiasticall, because they are constituted by the Prince, and not by Christ in his Testament.

This being written was read & shewed vnto them, but during the tyme of drawing them to this Proposition, & the writing therof, Mr. GREENWOOD enforcing the conclusions & sequell that would ensue therof: Mr. SPERIN here began to retract his Proposition & quallifie it by putting in this word (at) instead of (*bes us*) so that now, he alloweth them, both Ciuile & ecclesiasticall Officers.

BAR.

What, may the Bishopp execute both Ciuile & ecclesiasticall offices?

SPER.

Whic not?

BAR.

Because it is contrarie to the ordinance of God, who hath appointed vnto these diuers & distinct offices, diuers persons to execute the same.

GREEN.

Let him that hath an office waite on his office.

SPER.

Their Ciuile authoritie is of the Prince..

BAR.

It is not therby iustified, seing it is vnlawfull for any ecclesiasticall officer to execute also a Ciuile office, or for one man to haue both an ecclesiasticall & Ciuile office at once.

EGER.

DAVID was both a King & a Prophet.

BAR.

What then?

EGER.

He executed both a Ciuile & ecclesiasticall office therby.

BAR.

That is not so.

EGER.

A Prophet was an office of the Temple.

BAR.

None but a Leuite might be a Minister of the Temple.

SPER.

But sundrie haue executed both.

BAR.

MOSES & SAMUEL did so for a season, but it was by expresse warrant from Gods mouth; neither continued they so to do, neither gaue they example, or may be presidents for vs to do the like, without the like warrant: Make therefore your Bishoppes eyther whollie Ciuile, or whollie ecclesiasticall, let vs know what to hold them?

EGER.

They are Ministers.

BAR.

And they are ciuile Magistrates, LLs. of the Parliamēt-house, Iustices of peace, Iudges of ciuile causes &c.

EGER.

Though their power be mixt, yet is it not simplye vnlawfull.

BAR.

By the word of God it is symplie vnlawfull for anie one man to execute both a ciuile & ecclesiasticall office at once.

GREEN.

This mixture is the misterie of iniquitie, & the power of the Beast.

EGER.

Though they haue ciuile Offices, yet keepe they the ministerie, & their ministeriall actions are good.

This

BAR. This is strange Doctrine, that one man may administer both in ciuile & ecclesiasticall Offices at once: May a ciuile Magistrate intermeddle with the ministrie in the Church, or a Minister of the Church execute anie ciuile Magistracie? what a confusion were this.

EGER. Their ciuile authoritie doth not abolish their ministeriall actions.

BAR. The ciuile Magistrates may not intermeddle with the execution of the Pastors Office, as they do in delyuering their Sacraments, no more then VZZIAH might burne incense.

EGER. The example doth not hold: The B^s. were Ministers before they were ciuile Magistrates.

BAR. Yet the Doctrine holdeth; That the ciuile Magistrate may not administer in the Church, neither one man execute such diuerse Offices.

EGER. Though it be vnlawfull, yet their ministeriall actions are not vnlawfull.

BAR. It is not lawfull for a ciuile Magistrate to administer in the Church whilst he keepeth his ciuile office: But the B^s. are ciuile Magistrates, & keepe & execute their ciuile Offices: Therefore it is not lawfull for them to administer in the Church whilst they keepe their ciuile Offices.

EGER. Your Argument is not good; You put that in the conclusion, which you should haue put in the second Proposition.

BAR. I regard not the forme. If it be vnlawfull for them to administer, then their ministeriall actions are vnlawfull.

EGER. The consequent of the Maior is denied.

SPER.

BAR. It of necessitie followeth: For God only wilbe serued in his Church by his owne Ministers & in the ministerie, by such as he hath appointed & called therevnto, all strange ministries & their ministeriall actions being an abhominatiō vnto him.

GER. All their actions are accursed in the Lords sight that presume to offer in his Church in an office wherevnto they are not called of God, & their ministerie vnder the curse of KORAHs censure Num 16.40.

EGER. The Bishoppes are not vnder that curse; For they are Ministers.

BAR. What, & ciuile Magistrates also?

SPER. The Bishoppes Office, as it is giuen of the Prince, is ciuile; as they superintend diuers Flockes & Pastors, they are ecclesiasticall Officers.

BAR. This is a rare distinction to make one & the self same
D ij Office

Office both ciuile & ecclesiasticall : I neuer heard that the Office of a Bishop was ciuile, or of anie such Office in the Church of God as a Lo. Bishop : And seing we are entred into speech of their ministrie ; I would faine know what ecclesiasticall Office they execute in your Church.

EGER.

They are Pastors.

BAR.

Whic each of them doth superintend & ouersee diuers , yea many hundreth Flockes & Pastors : These are strange Pastors as euer I heard of.

EGER.

I say not as they are Bishoppes they are Pastors ; But as they were Ministers of the Gospell before ; which ministrie they haue not lost by being Bishoppes.

BAR.

You meane when they were Parish-Parsons : But that Office they haue forgon when they were made Bishoppes.

EGER.

That is not so.

BAR.

The office of a Parson & the office of a Bishop are diuers & distinct offices of your Church : one man cannot be both a Bishop & a Parson.

EGER.

A Bishop may be a Pastor as you call it a Parson.

BAR.

Then a mā may execute diuers offices of your Church at one time : This was neuer heard of in the Church of CHRIST since the Apostles tyme.

EGER.

Might not the *Euangelistes* also execute diuers offices, after the Apostles time?

BAR.

I haue not read that they did : But you hold not your Bishoppes *Euangelistes*, yet they by your saying execute diuers ecclesiasticall offices at one tyme : As to be Parsons & Lord Bishoppes, both which are distinct & diuers offices of the Church . Hold you it lawfull for one man to exercise diuerse offices of your Church at one time also?

EGER.

To execute diuers Offices is vnlawfull.

BAR.

But the office of a Lo. Bishop & of a Parish Parson are diuerse Offices of your Church which one man exerciseth : Therefore their ministeriall actions in these Offices are vnlawfull.

EGER.

These Offices are not so diuerse to disanull their first ministrie which they had when they were Preachers.

BAR.

These Offices are so diuerse as one man cannot execute them both, but he must of force do the one by his substitute : Moreouer, the Office of a Lo. Bishop doth abolish & swallow yp the other : For he cannot be both an Ouerseer of so many Churches and Pastors, & be a priuate peculiar Pastor of one Church too.

EGER.

The Bishoppes Office is but a ciuile addicōn which he ioyneth vnto his former ministrie.

BAR.

BAR. Whie you see the office of a Lo. Bishop is one of the cheif ecclesiasticall Offices of your Church, and this office is wholly conuerfant in ecclesiasticall affaires.

EGER. They are Peeres & Lords of the Parliament house.

BAR. Yea, but spirituall Lords by vertue of their ecclesiasticall office: Therefore the Office of a Parish-Priest & of a Lo. Bishop are diuerse & distinct Offices of your Church.

EGER. Yet are they not so diuerse as by taking the Office of a Bishop they loose their first ministrie.

BAR. *Euerie ministrie in the Church is belonging vnto & in regarde of an Office neither can be otherwise, or longer executed, then in that office to which it belongeth: But the B.Bs. haue resigned that ecclesiasticall Office wher vnto their first Ministrie belonged: Therefore when they keepe not that office they cannot keepe that ministrie.*

EGER. The Bishoppes haue not resigned their first Office.

BAR. It is manifest that they haue: For it is impossible that they should be both Superintendents ouer so manie Churches, & execute the Pastors Office ouer one Church together.

EGER. Though one man execute diuerse Offices, his actions are not simple vnlawfull.

BAR. What a monstrous confusion & commixture of all Gods ordinances is made by this Doctrine of yours. God hath vtterly forbidden anie one man to manage both a ciuile & ecclesiasticall office at once: You (notwithstanding the Bishoppes exercise both ciuile and ecclesiasticall authoritie, & execute many ecclesiasticall Offices of the Church) yet in this estate would haue their ministeriall actions lawfull.

EGER. Though to exercise diuerse Offices be vnlawfull, yet it is not so vnlawfull as to disanull their ministriall actions.

BAR. I haue proued that ecclesiasticall ministrie & ministracion to be vnlawfull, which hath no foundatiō in Gods word: But this their mixt ministrie & confused ministracōn hath not only no warrant in, but is found expresse contrarie to the whole word & Ordinances of God: Therefore this their ministrie & ministeriall actions are simplie & vtterly vnlawfull.

EGER. Though a Tyrant be an vnlawfull Magistrate, yet may his actions in his regiment be lawfull.

GRN. You must make difference betwene the vsurping of a ciuile Office in a Common-wealth by a Tyrant, and the vsurping of an ecclesiasticall office in the Church.

BAR. There is no comparisōn betwixt the regiment of a Tyrant in a Common-wealth, and the ministracion of an vsurper or

wretched person in the Church. With the first, we which are but subiects haue not to meddle, either to place or displace, but to obey in the Lord such Ciuile Magistrates as are set ouer vs of the Lord. The second, namely of all ecclesiasticall offices, we haue the sole choise & ouersight; power to create, power to depose: neither are we to suffer any vnlawfull ministerie or ministratiō. But now to speake simply of the regiment of a Tyrant as considered in it self, it is altogether vnlawfull vnto himself, because he vsurpeth that office by intrusion, contrarie to the lawe of GOD, and shal therefore accompt before the Lord.

EGER. But in as much as the Bishoppes were once lawfull Pastors they cannot loose their first office & ministrie; and so their ministeriall actions (as preaching of the word & ministratiō of the Sacraments) are still lawfull.

BAR. They manie wayes haue forfeited their ministrie & place, if so be it were so, by taking & executing two Offices, by taking other ecclesiasticall offices, & those such, as they cannot execute their Pastorall Office whilest they keepe them: Therefore they can be no Pastors, neither their administrations of the word & Sacraments whilest they remayne in this estate, lawfull.

EGER. They may notwithstanding these other Offices, execute their Pastoral Offices; as to preach the word, & minister the Sacraments; which are the chief things of the Pastors Office.

BAR. They can not do these things duely, in as much as they cannot duely attend and watch ouer their peculiar Flock, whilest they keepe these other Offices: But I would fayne know of you, when they had this true pastorall office whereof you speake so much? For surely if euer they were true Pastors they are now wondrouslie *apostate*.

EGERT. When they were first made Ministers.

BAR. Your ministerie is large: Do you not meane when they were first made parish-Parsons?

EGER. They were then Pastors, when they were such Parsons as you terme them.

BAR. You hold then the Parsons Office to be the Pastors Office:

EGER. Yea.

BAR. I will let passe their hauing manie Parsonages, as also the insufficiencie of sondrie that professe the same: And only shew in generall why a Parish-Parson cannot be held a true Pastor, according to the Gospell & Testament of CHRIST.

The Parish-Parson hath not the (1) NAME (2) OFFICE (3) CALLING to his Office (4) ADMINISTRATION in his Office, (5) POWER,

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nor that (6) *MAINTENANCE* of his lyuing that a true Pastor hath:
Therefore a Parish-Parson cannot be called or held a true Pastor.

EGER. The *Antecedent* is not true.

BAR. Let me proue it. First you see they haue a diuerse name, the one a Parish-Parson, th'other a Pastor.

EGER. No man of knowledg will now call them Parsons.

BAR. This is the peculiar & proper name belonging to their Office: therefore reserved as dounge to be cast in their faces by all: haue that knowledg: Yea it is an open marke to euerye one that hath knowledg wherby to discern them from true Pastors: The true Pastor will neuer beare the marke & Caraffe of the Beast of *Antichrist*.

EGER. The name is of no moment: What shall we call a Parson?

BAR. A Parson, or *Baals Priest*.

SPER. A Parson is called *Rektor* in latine.

BAR. And I shewed you the last day, that his *Romish* name was one of the names of *blasphemie* written vpon the heades of the Beast.

EGER. The Parson hath sondrie names in the Scripture: as an Elder, an Ouerseer, a Steward &c.

BAR. But none of these names do distinguish his office, as the name of Pastor doth: But if we come to their Office we shall finde it as strange as the name thereof.

SPER. Proue that.

BAR. If Mr. FOXE say truly, the Parsons Office tooke beginning when the Metropolitane Bishoppes sprong, and were as their Baylives: But it is the same Office that was & is executed in the Romish Church; Therefore not the Pastors Office.

EGER. It is not the same Office.

BAR. The self same: You take it as they left it, as also all the ministrie you haue beside: Only you put in new men in those old Offices.

EGER. The entrance & ministration is quite changed: the Priestes were Massing & Sacrificing Priestes, prayed for the dead, worshipped Saintes &c. so do not we.

GRN. So do you also, your whole worship being changed but out of Latine into English.

EGER. We do not so.

BAR. We shall hereafter haue occasion to discusse these matters when we come to handle your ministration: Only we still finde the Office of the Parish Parson the self same that then it was, and this none know better then they that haue the giftes.

giftes of the same Benefices. But I will draw an *Argument* from some Doctrine.

In the Church of Christ there is no ecclesiasticall Office above the Pastor. But in your Church there are sondrie ecclesiasticall Offices above the Parson: Therefore the Parsons Office is not the Pastors Office.

EGER. The Apostles Office was above the Pastors Office in the Church of CHRIST.

BAR. But that was temporarie & but for a time; we reason not what was, but what now is in the Church synce extraordinarie Offices ceased: We reade of no Office in the Church of CHRIST above the Pastors Office; Therefore it cannot be the Office of a Parson.

EGER. A true Pastor may exercise his Office vnder another ecclesiasticall Office about him.

BAR. *God hath instituted no ecclesiasticall Office above him: Therefore he may exercise his Office vnder no ecclesiasticall Office about him.*

EGERT. I deny the *Argument*: Those things are not now simple vnlawfull, which at some times were lawfull.

BAR. That is verie false: All things are now simple vnlawfull which are forbidden in the word of God as the Leuiticall Priestthoode & all extraordinarie ministries now are, which yet somtimes were lawfull.

EGER. Did not sondrye Pastors & Ministers exercise their ministrie vnder *Diotrophes*?

BAR. Neuer that I euer heard of: But if they had, should it therefore be lawfull?

EGER. But if the Pastor should execute his Office vnder another ecclesiasticall Office, should he therefore be no true Pastor?

BAR. A true Pastor cannot execute vnder another ecclesiasticall Office in the Church of CHRIST; Therefore the question is vaine, the thing being vnpossible.

EGER. But if there be anie Office about him, should he therefore cease to be a Pastor?

BAR. What so euer ecclesiasticall Office is now about the Pastor is *Antichristian*, neither is he a true Pastor that exerciseth his Office vnder such.

EGER. I deny that.

BAR. *What so euer ecclesiasticall Office is not expressed in the Testament of CHRIST is Antichristian: But there is no mention of anie ecclesiasticall Office to be now about the Pastors Office in the Testament of CHRIST: Therefore all such Offices as are about the Pastors Office, are Antichristian.*

EGER. I deny the Maior: All ecclesiasticall offices that are about the Pastors Office are not *Antichristian*.

BAR. You may aswell denie the whole ministrie of the new Testament,

ment, & bring in anie other : But thus I proue it.

CHRIST hath left a perfect ministrie: Therefore nothing may be added vnto it. *All other Ministries are Antichristian saue that which CHRIST hath left in his Testament: But CHRIST hath left no such ministrie as these in his Testament: Therefore &c.*

EGER. Though **CHRIST** hath left a perfect ministerie, yet all things that are added vnto it are not **ANTICHRISTIAN**.

BAR. Yes, all new ministries are **ANTICHRISTIAN** & he of **ANTICHRIST** that executeth, standeth vnder or iustifieth them: For he that bringeth in a new ministrie taketh **CHRIST**'s Office & sitteth in his place, & is that **ANTICHRIST** spokē of the Apostle *2. Thes. 2.* and by our Sauour **CHRIST** *Mat. 24.* & all that stand vnder such a new deuised ministrie stand vnder **ANTICHRIST**.

MR. SPERIN here would haue denyed the Bishop to be **ANTICHRIST**: But **MR. EGERTON** willed him neuer to deny that, which they had agreed vpon.

BAR. Do you hold the faith in respect of mens persons: shal no more be trueth then you haue agreed vpon.

These Doctrines following were holden & affirmed by **MR. EGERTON** in discourse with **MR. GREENWOOD** as **MR. BARROV** was writing other *Arguments & Assertions.*

(1) **EGER.** That the true Church may be without the power of **CHRIST** to censure & redresse.

GREEN. I neuer read of anie such Church in the Scriptures **CHRIST** hath giuen to euerie Church his power to censure & redresse.

EGER. Though we want Discipline, yet we haue the power of **CHRIST** by the Scepter of his word in Doctrine.

GREEN. By the word Discipline you turne away the whole practise of the Gospel, neither are you gouerned by **CHRIST** his Scepter, howsoeuer you may take his word in your mouth.

(2) **EGER.** That the name of a Bishop spoken of *1. Tim. 3.* is only peculiar vnto the Pastor & Teacher; because it is said verse 2. he must be apt to teach.

GREEN. Though some particular rules in that generall Doctrine be only spoken of the Pastorall & Teachers Office, yet it is euident by the whole scope of the place, that there are also

E

rules

rules given for other Elders', which are also called BBs. in sondrye places of the Scriptures.

(3) *EGER. That no man may preach the word without an externall calling.*

GREEN. Giftes of interpretations are sufficient calling to speake of the word in the Congregation, in due order & place.

EGER. That is not so.

(4) *EGER. We abstaine from Excommunication, because we haue no Elders as yet.*

GREEN. The Church is neuer without the power to excommunicate.

(5) *EGER. Our Pastors only now want some Censurers.*

BAR. The least member of the Church that is a Cōmunicant hath as much interest in all the censures of the Church as the Pastor, & haue equall power according to the rules of the word, to censure the Pastor for error or transgression, as the Pastor hath to censure them.

To Mr. EGERTON deliuer this.

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Almightie God, whose Spirit is one, and ioyneth in one all his elect vessels, in his good tyme bringing them forth from darknes to light, gyue you & vs to be of one mynde, & of one iudgment in the traeth, to the glory of his owne name, our reioycing in his merities for euer, and the present conuerſion of manie, to the obedience of CHRIST.

SEeing it hath pleased God, after our long imprisonment, once so late to send you vnto vs. (by what meanes, or to what further purpose, we yet know not) to giue vs a beginning & an entrance into the discussing of his trueth, by some kinde of conference: which, because it was not with that harmonye that it may please God to effect, if your heart as ours be set to know his will, and to proceede by one rule, euen the rule of his authentick Testamēt: We are moued to write vnto you, rather by your modest, honest, & sober behauiour shewed to vs the Lords most vnworthie witnessses, then for anie procurement of peace to our selues; For most of all we desire your saluation, and with all the good of manie, by the measure of spirituall guystes gyuen you, and as we trust, you will bestow them to the furtherance of his Church. Yet in your last conference, (to speake the trueth) we found your spirit in no louing consent to the trueth, but dangerously corrupted, or at least set to oppose with poysoned distinctions by vaine philosophie, yea against that trueth your self would not insist to denie, whether to trye our strength or to abuse the hearers, or for endangering your self: Yet against al these **P A V L** saith we cannot anie thing against the truth but for the truth. We haue since often merueiled we heard no more from you, or of your estate, which the was made manifest to be without promise, whiles you exercise a ministeriall function vnder **ANTI CHRIST**, in a false office, vnto a confuſe assemblie of all sorts of people, one with the world. Wherevppon, hearing no further yet of you, we thought it good, in tender care of your saluation, & for the aduancement of the Lords trueth, to shew you, so neere as our fraile memories could collect, the summe of such Arguments or Positions & Answers as passed betwene vs, hauing let downe nothing but that, wherof we haue the positions to shew vnder wryting at that present, & honest witnessses to testifie our vprightnes herein: And least you should otherwise conceiue, that we should some wayes iniurie you, we haue sent you a Copie to peruse; and if you make yet anie other answer to our Assertions, then there is conteyned, we freely gyue you libertie so to do: But cheiflie the end of our wryting is, to

stir you vp not to leaue the matter thus, cōsidering the seriousness therof, but eyther yeild thervnto, or procure some more large and free place & time to make our mynds plaine & Faith open one to another, that the truth may appeare, and they that depart from the same, be knownen. And the same vve vvyte vnto you herein, we hereby offer to all the rest of your fellow Ministers, our hearts (as the Lord knoweth) being opē to all men to their good, & the glory of our Gōd the father of our Lord IESVS CHRIST: only the Lord delyuer vs from vnreasonable men, and suppress all his aduersaries and opposers against his glorious truth, Amen.

Most desirous of your fellowship
in the Faith of Christ. HENRY
BARROVV I HON GREEN
VVOOD.

TO MR. BARROVV and MR. GREENVVOOD.

The Lord Iesus open our eyes to see the truth, & sanctifie our tongues and penues to declare the same.

I receyued a Letter from you, & also a Conference in writing Touching your Letter, this I answere. First for those poysoned distinctions you mentiō, if you had named them, I hope no poyson would haue appeared in them, except it had come from the contagion of your owne Spirits. Secondly for vaine Philosophie, if you meane therby (for other I remember none) that help which Gōd hath lent vs by Logicke to reason breifly and plainly, you do but as *Brown* hath done, whose braynlesse reasons to proue the vanitie therof, are not only easie to be answered by other men, but also abundantly confuted by his own practise, both in speach & writing. Touching your feined Conference, this I say. I finde in it some things wanting that were spoken, manie things expressed that were neuer spoken (no not imagined on my behalf) & most things that were spoken, perverted: Finally, I finde it so full of partialitie, so voyd of vpright & true dealing, and so far out of order, that I haue neither leasure, muchlesse anie lust to deale with it. And if you shall proceede to gyue out Copies, I shalbe readye to disclayme you wherefoeuer I come, not only for men voyde of pietie, but euē of ciuile honestie also. Now concerning a free conference, haue neither powre nor will to performe it: my reasons I reserue till further oportunitie. But if you will deale with me, do this

this: send me vnder your hand some 6. or 7. (or as you thinke good for the number) of your cheif reasons, whie you refuse to come to our publike assemblies breiflie & plainly concluded; and I will (by the help of G O D) as my leisure shal serue, set you downe my answere in the like sort vnder my owne hand, with reasons why you ought to come. This course if you like I will deale with you as I may, otherwise I will not meddle. Written the 14. Aprill 1590.

Written by him, that not only desireth your good in the Lord, but also, is ready by anie peaceable & christia course of proceeding, to further the same.

I. E G E R T O N. so I write.

TO MR. E G E R T O N.

More Grace & feare of G O D vnto you. This your replie vnto our Letter we haue receiued & read with litle comforte, perceiving therby euen that sinale sparke of hope (which began to appeare in you) to be vtterly extinct; the bellows burnt the drosse wil not be purged fro the siluer, that there might proceed a vessell to the Fyner, so that the Founder should melt in vaine, where the Lord hath not made choise of the mettall. Greatly sorie we are to behold your fearefull estate, who not being able to approue the ministrie you exercise, by the word of God, yet to your owne funder iudgmēt, & the seducing of manie soules, continue to plead for, & practize the same, for the feare of men & the loue of the world to auoide persecution, submitting your self, your whole church, ministrie & doctrines vnto the professed enemies of C H R I S T & of his gospel, such whom your self hath confessed to be *Antichristian*: with who you haue not oly sit amongst the other *Commissioners in Caiaphas house*, but also by an especiall ticket according to their *Mandate*, were sent out amongst the chosen bande of their guard to feight against the poore persecuted witnesses of *christ*, yea amongst the rest of your subornate witnesses to lay in wayte against the bloud of the Saints; endeuoring by the deepe learning of *Satan* to entangle them into the same counterfet walking with your self, as also by your Sophisticall distinctions to obscure & turne away the truth, peruerting & cofounding al Gods ordināces, calling light darkenes, & darknes light; labouring to perswade, that one mā may execute both ciuile & ecclesiastical offices at once; Yea though he so do, yet his ministrie in both of the is lawfull. Likewise, that though

one man executed sondry Offices of the Church at one tyme,
 yet this his ministerie in them all is lawfull also; Yea though
 the Bilhop execute a strange & tyrānicall ministerie, neuer read
 nor heard of in the Testament of CHRIST, vsurping authoritie
 ouer so manie Churches & Pastors, possessing the very Chaire
 of ANTICHRIST, corrupting & changing the whole ministerie
 and Ordinances of the Gospel &c. Yet are they to be esteemed
 true Minifters of CHRIST, & their ministeriall actions good.
 Theis & sondrye other enormous & blasphemous Doctrines
 you strowed amongst vs, and sought to confirme them by these
 & such lyke poysoned distinctions, *Not simplicie euell: Not simplicie vn-*
lawfull. Good in partie. Though it be vnlawfull to execute diuerse Offices, yet are not
his actions therein vnlawfull; Though his Office be executeth in the Church be vn-
lawfull, yet are his ministeriall actions lawfull. Of the substance of the eſſens &c.
 without which you cannot reason, nor by the euident testimo-
 nie of Gods word approue your doings vnto all men. Now
 let the christian, or but indifferent Reader, iudge of the leaue
 & poyson of theis distinctions & cauills, of what spirit they pro-
 ced and by whom they are vsed, whither by you or by vs. As for
 the opinions & name of *Browne*, there is no cause you should vp-
 braid vs therewith, he being a mā with whom we had neuer anie
 thing to doe, neither may haue in this estate of his *Apostacy*. He
 is now a member of your Church, toward whom (we thinke)
 you walke not according to CHRISTs rule, neither yet deale bro-
 therly with him (much lesse as beſeemeth a guyde & teacher of
 the Church) thus to publish & raile of your Brother *Browne*, with-
 out and before christian admonition & orderly censare. But
 hauing thus behaued your self towards him that is so nere vnto
 you, we must not think it strange if you multiplie your repro-
 ches vppon vs, that are detuided so far from you, as *Sion* is from
Babilon. Cōcerning that Conference, or rather that *summe of our*
conference, this we say. We, in all louing maner sent it vnto you to
 peruse & correct, or to shew your dislike wherein you iudged it
 faultye; Yea we gaue you free lybertie, if you disliked anie of
 those answers which you then made vnto our reasons, to alter
 & chaunge them as your self vppon better aduise should thinke
 meete: so loath were we to gyue you the least cause of offence,
 & so desirous to haue the truth further brought to light. which
 if you had performed with that faithfullnes and modestie that
 beſeemed you, & we expected in so high causes, then had you
 not gayned this iust blame & publick infamie you now by these
 your dealings haue brought vppon your self. But in steade of
 this, loe you haue pronounced the whole wryting which we
 sent,

sent, feyned; some things there wanting which were spoken; Many things there expressed which were neuer spoken, nor imagined by you; And most things there spoken peruerbed by vs: Finally, you found it so full of partialitie, so void of right and true dealing, and so far out of order, as you haue neither leisure nor lust to deale with yt. First we say, there was no cause you should expect to haue euery thing wrytten, that was then spoken; both in regard of our fraile & slippery memories, as also that we signified vnto you our intent to be but to summe vp the discourse of such cheif pointes as were then handled, willingly passing by other impertinent and lesse necessarie speeches. But yet, if you can call anie to remembrance which may anie way benefit you, or preiudice vs, if you shall signifie them vnto vs, we will most willingly insert them. For the order we will not greatly contend, because it is of lytle moment vnto vs; Yet is there cause we should aswell remember it as you, because we were both alyke in the action, & had the *Propositions* before vs, which you knowe were writtē, as the matters fell out in handling. But now touching your other chardges of adding, peruerbing, falsifying &c. Surely if theis things stode thus, great were our sinne toward God & towards you; Yea woe vnto our selues, if we should walke vwith such festered consciences: How should vve the appeare before God or men vwith comfort? Though the measure of our gyfts be sinale, yet God accepteth the vvorke of his ovne Spirit: We need not, neither euer did defend his most plaine & pure truth against the most subtile & malignant aduerfaries, vwith lyes, falsifying, schaundering &c. muchlesse in this actiō as you chardg vs. No God is vvitness vnto our consciences, vwith vwhat care & vprightness vve haue set dovne these things; being guyltie to our selues of no such crimes as you accuse vs. Yea for our further clearing herein, vve haue set dovne no one poynt of importance vvhich vve tooke not in vvryting from your ovne mouthes, euen before your eyes, & read it in your presence, and in the hearing of sondry honest vvitnesses: vvhich *Propositions* & vvitnesses, still remaine to be produced in record of the truth, against you or vs, vvherein vve depart frō the same. And surely much better had you prouided for your ovne credit, and much more impeached ours, if you had set downe some peticulers, vvherin vve had thus falsified & peruerbed, before you had in this maner reproched vs, especially being requested ther-vnto by vs; vvho, not trusting to much to our ovne memories, first sent our Copie vnto the vvitnesses, then vnto you, to correct or reprove vwhat you dislyked or thought amisse therein, vve being alvvayes ready & most desirous to alter it, according to the

to the truth: But you, as though there were no Iudge in heauē,
 no witnesses in earth of the things that passed betwixt vs, haue
 most boldlye, without all feare, shame, or truth denied euē what
 your owne mouth vttered, accusing vs as voide of all vprightnes
 & true dealing, full of partialitie &c. and all to hide your owne
 corrupt estate, & the vanitie & weaknes of your defenses from
 the eyes of the world: Not being able, nor daring to produce
 or alledge anie one pointte in perticuler, which we haue eyther
 falsified or peruerted, least you should be taken & reproued, as
 your associate Mr. SPERRIN was this other daye in the excep-
 tions he tooke, both by theis written *propositions*, & by sondry eare
 witnesses that were present vnto his face; Yea euen of that he-
 ynous perillous *Propositiō* which you now so faine would call backe
viz. That you had agreed amongst your selues, that the Bishops be Antichristian.
 Wherevnto, though you were then enforced to yeild, through
 the ineuitable powre of God his word, wherwith you were pres-
 sed; Yet since, for the feare of mens faces, & to auoide persecu-
 tion, you haue both denyed the vndoubted truth of God, or
 that euer you spake the same, cōtrarye to your owne cōscience:
 Yea, for the preservation of your worldly estimation, & for this
 corrupt-dissembled peace, you hold with your LL^s. the Bishops,
 you are not ashamed vnto the rest of the vituperie wherwith
 you haue laden vs, to add theis most vnchristian & vnderferued
 threats; Namely: *that you will disclaime vs in all places vthersoeuer you*
come, not only for men voide of pietie, but euen of ciuile honestie; and all this
 without either fault of offence made you at anie time, vnlesse
 to witnesse vnto that truth which we haue sene & heard, be so
 greiuous vnto you. Alas Mr. E G E R T O N, what shall you gaine
 by this? Suppose you to buyld or repaire your credit vppon or
 by the ruynes of ours? Can you imagine to stay the course of
 that truth which God hath sent forth by so manie witnesses
 which heard you? Or can you think by these vaine threats to
 stop our moutthes frō testifying or publishing this or anie other
 truth of our God vnto all men, by all meanes? We feare not the
 curse causeles, neither shunne we the light. Our Religio & ho-
 nestie we willingly submit, both in this or in anie other thing we
 affirme or doe, to the christian iudgment of all men. The fur-
 ther you shall proceede in this intemperate & vnchristian course,
 the greater shalbe your owne shame & iudgement, when God
 shall returne the venome and malice of your owne tongue into
 your owne bosome. In that you will neither meddle with the
 Conference past, nor accept of anie to come, *the reasons you reserve*
 & keepe so secret, are manifest vnto all men: *Namely, because your*
 deeds

deeds are euill and cannot abide the fierie tryall by Gods word: therefore seeke you by all meanes to hide them from the light; being for nothing so sorye, as that you cannot call backe that, which hath alreadye passed you; knowing that the further you meddle with it, & the more you stryue, the furdur and faster you shal but entangle your self. Wherefore with one consent you & your fellow ministers, studie and stryue to suppress that truth you cannot resist. But he whose eyes are like a flame of fyre, shall shortly discouer your practises, and fight against you with that sword of his mouth. As to your offer of answere by wryting vnto 6. or 7. of our cheifest reasons whie we refuse your publick assemblies, we hold it needles to trouble you with more, vntill you haue answered those vnanswerable reasons, brought in one sentenice of our former letter vnto you against your owne counterfeit & antichristian ministerie, which you were sayd to haue deriued from; and to exercise 1. vnder *Antichrist*: 2. In a false office; to a confuse assemble of all sorts of people. All which seuerallie, & plainely, are proued vnto you in that our conference with you; All which you haue willingly balked, as also denied what your self in the sayd conference affirmed; and vtterly refused all furdur conference. Wherefore we cannot be induced to thinke, that you haue anie meaning christianly & freely to discusse theis points by wryting; especyallie, since you could by no meanes be drawn to wryte at our being togeather, yea you were afraide to speak what truth you knew. But we manifestly discern this pretence to be but one of your sleights to vphold your crazed credit, & to withdraw vs, & the eyes of others, from theis vnreuererable breaches; as though you had some better power or skill to defend your doings by writing, then either you haue done or dare yeilde to do by free conference of mouth. As to your disordered parish assemblies, wherein you will needs be still powred out in the error of Balaam for wage, we haue long since proued them wholly *Antichristian* by sondry reasons, drawn from the description of the true established Church of Christ: which reasons, a yeare & a half since, were deliuered vnto some of your cheif ministers, wherunto we neuer yet receiued anie answere. Wherefore we haue no more to say vnto you, but to desire you & them to looke to your estates, & no longer to seduce the people in the byewayes of mens deuises, to their afflicted destruction, & your owne fearefull reckoning; except God giue you repentance. Which grace that you may finde, we will not cease euer, so long as we may, to pray for you.

And this with vnfeyned desire of your
saluation HENRY BARROVV IHON

F

GRENE-

GRENEVVOOD, close Prysoners in the Fleet for the testimonie of the truth of the Gospell of our Lord IESVS CHRIST, to whom be glory for euer.

TO M^r. BARROVV & M^r. GREENVVOODE.

M*ore truth and loue &c.* The question I named (to my remembrance) was, whether yt were lawfull to come to our Church assemblies, or no. But because that which you haue chosen tendeth to the same end, I willinglie accept yt. Your Arguments are three, and may be thus concluded. That ministrie which is. 1. Deriued from, & exercised vnder ANTICHRIST. 2. a false Office 3. in a confused people, is not lawfull. But such is ours: Therefore our ministerie is not lawfull. For answere wherof, I denie your Assumption or minor Proposition, and returne the same reasons vpon your head thus. That ministerie which is 1. Deriued from & exercised vnder CHRIST. 2. in a true Office 3. amonge a faithfull people, is lawfull; but such is ours. *ergo.* Proue your Assumption & I will mine: In the meane time I trust myne affirmation shalbe as authentick as yours. Your Letter came the 2. of this 5. Moneth; & I write the 4. *Valete; & adioce sani:*

He that wiltheth your conuersion.

L. EGERTON.

TO M^r. EGERTON.

G*Race vnto you from the Father of lightes, to see & yeild vnto the truth.* Your Letter of the 4. of this 5. Moneth we haue receaued; & perceiue therby your Cōtrouersie (touching the truth of that Brief of our conference which we sent vnto you) to be ceased. And nowe your speach turned backe againe to the questiō there handled amongst vs; which we hoped to haue then bene thus far forth discuffed & decided, that now you had no cause to denie or retract that, which there was enforced, & you condiscended vnto; especially, without adding anie one reason vnto your former, or disprouing anie one reason brought by vs; except peraduenture you would haue your owne bare affirmation be held

be held as authentick with vs; as yt is with your miserable Auditorie, that haue no power or freedome publickly to censure or reprove anie false Doctrines that you publickly deliuer. But for the truth & proof of these *assumptions*. we still refer you (as before we referred you) to a further consideration of that summe of our said conference, with somme better heed & conscience. Where you shall finde these things you now denie sufficiently proued, & in effect wholly yeilded vnto by your self. For if these your lordes Arch-bishoppes & Bishopps be agreed vpo amongst your selues to be that *antichrist*, how should that ministerie which is Deriued from them, & exercised vnder them, be held the true ministerie of *christ*, except the same ministerie may be deriued from, and exercised vnder two diuers heades, and those so contrary as *christ* & *Antichrist*. Now that your whole ministerie is thus deriued & held of your Lordes these Arch-Bishopps & Bishopps, we hope we neede not stand to proue, neither dare stand you to denie: not so much for breaking the oath of your *Canonick obedience*, which you haue sworne vnto them, as least you be therfore called before them, silenced, depriued, imprisoned by them. As to the people to whom you stand a Minister, they were all by your owne confessions, immediatlie frō Idolatrie receaued by constraint into your Church, without the preaching of the Gospell goinge before to call them to the Faith, or before anie Christian voluntarie profession made by them in particular, to witnesse their Faith & true conuersion: But yt is manifest they all still remaine in the same confusion, disorder & seruile subiection together with you vnto these your Lordes Bishopps, their Courtes, Officers, & Canons: Vnto which people, in this estate, you for the wage & hire of *BALAM* are powred forth, and administer the Sacraments to them, by your Lord Bishop his Cōmandement, & that in a Doctors Office, as you pretend: Or els at such times flee touche, and hide your self out of the way, withdrawing your self frō their fellowship at such solempne feastes as this your *Easter* &c. when, by the lawes of your Church, you were to administer the Communion vnto them. Thus you may see your naked deniall, nor all the Conning anie of you haue, wil not serue to couer, much lesse to cure, these *Egyptian* malignant vlcers that are founde vpon the mē that haue the marck of the Beast, & that worship his Image. Wherefore we still exhort you, in the name & feare of God, not anie longer to striue against the prickles, or gnawe your tongue for grief, remayninge impenitent & hardened in your vngodly workes: But rather (whilest grace is offred) to purge your self through vnfeyned repentance

in that fountaine which is opened to the house of **DAVID** for sinne & for vncleannes, by forsaking your euill wayes & Antichristian ministrie, and now yet at length taking vp your crosse, to ioyne your self vnto the holie armie of Saintes, that war in all faithfull and patient maner, vnder the conduct of the *Lamb*, against all the trumpery & tyrannye of *Antichrist*; that so you may haue comfort & assurance vnto your owne soule. Which grace that you may find, & shew; we shall not cease hartely to praye, and by all the meanes we may, to procure vnto you. In the meane time withing you so to fare & prosper, as your soule prospereth, and as you walke according to the rule of Gods word.

HENRY BARROVV } Prisoners for the truth of the
I HON GREENWOOD } gospell and witnesses against all
Antichrist; marked souldiours
 & proceedings.

In that you receiued our second Letter no sooner, you are to impute yt to your owne absence, that could no tooner be spoken withall by our Messenger, who was at your house to deliuer yt you, vpon the 18. of the 4. Moneth, and at sondrie other times since.

Written this 5. day of this
 5. Moneth.

To Mr. **BARROVV** & Mr. **GREENWOOD**.

More truth & loue to you &c. Because your Letters receiued the 6. of the 5. Moneth, hath in it as manie lyes, as myne to you (to my remembrance) hath lynes; I thinke it the best course to set them before you, to moue in you some remorse; except it be with you as the Prophet saith *nescit impius erubescere*. 1. That my bare affirmations are held authentically of my auditorye: 2. That it was sufficiently proued the last conference, our **BBs**. were that *Antichrist*: 3. That it was in effect wholly yeilded vnto by me: 4. That it is agreed vpon amongst our selues, that they be that *Antichrist*: 5. That I haue broken my oath of Canonically obedience: 6. That I haue sworne Canonically obedience vnto the **BBs**. 7. That I dare not deny their authoritie, for feare of silence, prison &c. 8. That the people, by our owne confessions, were all receiued by constraint immediatly from Idolatrie into our Church, without preaching of the Gospell: 9. That all the people

people remayne still in the same disorder, confusio &c. 10 That I am powred out in the wages of BALAAM: 11 That I administer the Sacraments at the L. Bishoppes Comandement: 12 That I hid my self at Easter: 13 That I am bound to minister the Lords Supper at Easter: 14 That I haue the marke of the Beast: 15 That I worship his Image. What shalbe thy reward o thou lying tongue &c. Without shalbe doggs, enchaunters &c. and all that loueth & maketh lyes: If BARROVV and GREENVVOOD be so voide of grace, what should we thincke of that pitifull bande of seduced Schismaticks. The Lord giue you repentance Amen. 5 of Maye, 1590.

I. EGERTON.

TO MR. EGERTON.

Their poison as the poison of a Serpent, As the deafe Adder stopping his eare. Psal. 58.

THe Lord rebuke SATAN & iudge betwixt vs. This your reprochfull Letter of the 6. of this 5. Moneth, we receiued the 10. of the same Moneth. We fynde it so full of vanitie, vituperie, & blasphemie, as it deserueth none answer or speaking of, cyther in regard of the matter conteyned, or Author thereof, were it not for the satisfiing of others to whom these our cotrouersies may come; Wherefore as your best profes either to conuince vs or to defend your self, haue hitherto bene the naked assertions & false chardges of your owne mouth, without anie place of Scripture or waight of reason alledged, to whē we shall make but a short & sudden demonstratiō of the truth of these Positions which you haue collected out of our Letter, and as rashly pronounced, lyes; we doubt not, your present euill estate & bad dealing shall as sodenly lye open vnto all men, & to your self also if you be not of those euill men and imposters the Apostle speaketh of, that shall goe forward to the worse, seducing & being seduced &c.

Touching your cattologue of lyes wherof you accuse vs, we thus through the grace of God shall cleare our selues, and shew the truth of as manie as we acknowledge &c.

The first Lye you chardge vs with, is, *that your bare affirmations are held authenticall of your a. diuorcy.* Our answer is, That you haue drawn an absolute Proposition from conditionall words.

F iij

We

We in our Letter reprov'd you for not adding Doctrines to your lypps, some prooffe to your assertions, saying; that except you would have your owne bare affirmation to be held as authentick with vs as it is with your miserable auditors, that have no power or freedome publickly to censure or reprove anie false Doctrine that you publickly delyver &c. Here is in these words no vntruth; be your Doctrines neuer so blasphemous & pernicious, your Church hath no power presently & publickly to censure you or them, but must ioyne vnto you still in prayer & Sacraments, vntill their Lord Ordinarie redresse the matter; or if he will not, they must then swallow all vp, how impious soeuer they be. *Looke for this lawe in the booke of your aduertisements in the Articles for doctrine & preaching.* Now howe far your Doctrines are authentick to that woefull people, that have no power in themselves to call them into question, to examin, trye, or censure the, iudge you; Yea how *Authenticall* you would have your owne bare affirmations esteemed, let these your 3. letters shew; where you have not added one reason to proue or disprove anie thinge you affirme or denie, but your owne bare word: But they must not be so with vs, who meane to examin them by the Scriptures before we receiue them. The word *authentick* peradventure we had not vsed, had not you gyuen occasion in your former letter in these words. *I trust my affirmation shalbe as authentick as yours.* Which presumptuous words you would not have vsed, if you had not thought well of your self, and some speciall authoritie to be gyuen to your words; As for vs, we seeke no credit furdher then we speake according to truth; neither hold or would have anie thing held authentick, besides or with the holy word of God.

2. The second lye should be that it was sufficiently proued in our last Conference, that your Bishops were that Antichrist.

Scriptures in steade of Lyes.
 Rom. 18.1
 Rom. 12.6
 7.8.
 1. Cor. 12.
 entier
 Mat. 20.25
 26.
 Luke. 12.14
 Mat. 20.29
 Mat. 18.17.

2. This we doubt not to affirme, & you cannot deny but your Bishoppes were there proued to vsurpe both Ciuile & ecclesiasticall Offices & iurisdiction; that they hold & execute diuers ecclesiasticall Offices of your Church at one time: as to be Doctors, Pastors, Superintendents, L. Bishops L. Arch-bishops; and these togeather with their Ciuile Offices being Iudges in Courtes, Iustices of peace, manie LL. Palatynes, all Lords of Parliament, & states of the land. That they vsurpe & exercise the whole power of the Church, in making ministers, in the vse of excommunicatiō, hereby confounding & commingling the whole order of God, all the Ordinances both of Church and Common wealth, & inuert all the Ordinances of CHRIST his Testament. It was there shewed and proued, that they which presume

presume into **CHRISTS** place, vsurpe his title and offices, are
 those *Antichrists* or that *Antichrist*; and that your *Bishops* vsurpe
CHRISTS place, in that they take and holde his Bride vnto
 the, making the whole Church to heare their voice, & to beare
 their yoke of their antichristian burdenous traditiōs; that they
 vsurpe **CHRIST** his titles, **CHRIST** being the only Lord,
 Arch-chiefe, high Bishop of Bishoppes, to whom all Bishops shall
 accompt; And therefore these titles are vppon them but the na-
 mes of blasphemye written vppon the heads of that Beast; That
 they vsurpe **CHRISTS** Offices, in that they take vppon them
 to rule & ouersee so manie Pastors & Churches, to walke in the
 midst of the 7. goldē Cādlesticks, to giue lawes to the church
 &c. To be short they were proued vnto you to be that *Antichrist*
 or those *Antichrists* (for we hope you will not tye the title to the
 person of one mā only) in that they change & inuert, yea ouer-
 throwe & cast out al the Offices & ordinācs which **CHRIST** hath
 appointed vnto his Church, euē the whole ministerie & Testa-
 ment of **CHRIST**; And haue in place therof brought in, &
 set vp their owne new forged antichristian ministerie of Arch-
 bishoppes, L. BBs. Arch-deacons, Comissaries, Parsons, Vickers,
 Curatts, Deacons or halfe Priests, euen all the horned Cleargie,
 Romishe Officers, popish Courts, and innuberable enormous
 Canons & Cōstitucōns of Antichrist: As also their newe deuised
 publique Liturgie, wherby the whole worship & ministracōn
 of your Church, yea vvhetherby the vvhole word of God is stinted
 & lymited to Eaues, & Dayes, & houres, to fasts & feasts &c.
 vvhath parts & shreds therof they will haue read, what parts
 suppressed & cast out &c. Now if all these euident concurring
 peremptorie marks do not manifestly proue them to be that &
 those *Antichrists*, euen that abomination of desolation standing
 in the holy place, let him that readeth consider. And for your
 furdur assurance, let vs now ad vnto their barbarous hauocke,
 their dayly & beastlike crueltye, tyrannie, persecution & blas-
 phemie of the truth & seruants of **CHRIST**, and you may then
 (the Lord opening the eyes of your vnderstanding) euidently
 see them to be that monstrous Beast, spoken of in the *Reuelation*.
 Iudge now in your self which way you could or can with all the
 learning you haue or want, with stand these reasons, or how all
 the false Prophets that flowe from & garde the throne of *Anti-
 christ*, can finde anie phisique or Baulme for these wounds of the
 Beast.

So then your 3. & 4. Lyes That it should be in effect vvholy yeilded vnto
 by you 4. And agreed vppon amongst your selues that the BBs. are *Antichrists*.

We

Danyel. 11.
 36. &c.
 2. Thes. 2. 4.
 Iohn. 3. 29.
 Cant. 8. 12.
 Iohn. 13. 13.
 1. Pet. 5. 4.
 1. Cor. 8. 6.
 Reu. 13. 1.

Reu. 1. 13.
 &c.
 Iames 5. 12.
 Psal. 74.
 Dan. 7. 24.

Reu. 9.

Gal. 1. 6. 7.
 8.
 Mat. 15. 9.

1. Iob. 4. 3.

Mat. 24. 15

Reuel. 13. &
 17.

3. & 4.

We hope will not proue so incredible ; especially when they shalbe confirmed to your face (as they were vnto your fellow Mr. SPERINS) by sondrye credible eare witnesss that were present, if you continue so shameles to denie it.

5. Vnto your 5. Lye *That you haue broke the oath of your Canonall obedience*, We answered that you greatly mistake the matter, we neuer so sclaundered you ; we always thought you ouerwell obserued that vngodly oath : Our words in our letter were, that we neede not stand to proue that your ministerie was deriued from, & exercised vnder theis BBs. neither durst you stand to denie it ; not so much for breaking the oath of your Canonall obedience vvhich you haue sworne vnto them, as least you should therefore be called before them &c. Here leauing the whole estate of the BBs. vvho were proued by vs, and confessed by you to be *Antichristes*, as also passing by the present estate of your owne ministerie, which is deriued from & exercised vnder them, & therefore proued vnto you to be Antichristian, vnlesse yt & you may belong vnto, & stand vnder two diuers heads, and these so contrary as CHRIST & ANTICHRIST. But all these waightie matters you vvillingly passed bye (after the maner of all timeseruing Pharises) and picking a quarrell at these 3. points in your 5. 6. & 7. Lyes : the vvorst vve vvish you is, that you had neuer made, or els had now broken this vngodly oath, & that you had clearly cast of their antichristian yoke, & had deliuered your soule from them, and that you durst indeede boldly speake & stand against their Antichristian authoritie & vngodly proceedings : vve are willing vppon theis condicions, for your so great good, to suffer more then a lytle reproche.

6. The 6. Lye should be *That you haue sworne Canonall obedience vnto the BBs.* We finde the lawes of your Church to be, that none be suffered to preach or administer in your Church, or be made full Priest, except he first sweare his Canonical obedience vnto his Ordinarie, diligently to appeare at his Courts, & to obserue their decrees : none may preach without the BBs. licence, or if he speake against anie thing by publicke authoritie established, or by the same authoritie that shalbe established in your Church hereafter. These lawes we finde generall, & no particuler exception to the same ; therefore we see not how, or whie you should more be exempt from this oath, licence, lawes, then the rest of your bretheren & fellow Priests. Furder, you do preach & administer after these orders & Canons prescribed by your LLs. the BBs. therefore it is likely you haue take the same oath & licence, or that which is all one, it is most sure you stand vnder the same

same Antichristian lawes & yoke.

We will beleue your 7. to be a lye when you shall haue forsaken your Antichristian ministerie, which you now execute &c. and speake & suffer boldly & sincerely against the BBs. authoritie & proceedings: till then you must beare with vs if we esteeme you as we finde you, & gyue no credit to your ambiguous speeches, wherby we know not whither you will or will not speake against the BBs. authoritie.

This your 8. lye *That the people by your confessions vvere all receined by constraint ymmediatly from Idolatry into your Church without preaching of the gospell* you haue halfe marred by the Figure of *Omission*, in an euill conscience leauing out the one half of your matter, least if you had iustly reported it, you might haue bene ashamed to haue called it a lye; seing it should to all men appeare a most manifest truth, confirmed by the times past & present. Let vs therefore help you out with the rest, that the lye may be more notorious. It followeth in our letter thus. *To call them to the faith or anie Christian & voluntarie profession made by them in particuler to witnes their faith, & true cōfession.* Now you haue your whole tale, let vs see with what face or truth you can denie this: At the first planting of your Church in the begynning of our Queene *Elizabeths* reigne, & for your confession we haue the effect of this vnder your fellow Mr. SPERIN his hād, which being read before you & reported vnto you, you neither gainfayed it in anie thing, neither would or could stand to iustifie their order in the first establishing of your Church.

Your 9. Lye is *that all the people remaine still in the same disorder confusd &c.* That litle which you here also by the same figure in all euill conscience suppress, would haue done better in this place then &c. and peraduenture might so haue cleared the pointe, as it might haue saued both you & vs from the imputation of this lye also. the words that lacke are these, *and seruile subiection vnto these your Lord Bishoppes, their Couris, Officers & Canons together vvith you.* put it now together & see if you can denie it, or anie part of it. It is manifest you still haue and reteine all the same people or their seede in the same confusion, false worship, the same Antichristian ministerie & ordinances, no seperation, no reformation as yet made: this, that our Conference, but the present estate of your Church best of all sheweth.

And these things stāding thus, your 10. Lye will likewise proue a truth to your further chardge. viz. *that you are powred out in the vvages of Balaam.* Seing you still administer to this prophane miscelyne people in this confusion, subiection for their hyre &c. we need not doubt with the Apostle *Iude* to say that you are powred out in the error of *Balaam* for vvage; and with the Apostle *Peter*, that forsaking

faking the right way you haue gone astray, following the way of
 1. Tim. 6. 5. *Balaam* of *Bozor* that loued the wage of iniquitie, thinking that
 Iohn. 10. 12. gayne is godlynes, making marchādise of the word like an hire-
 13. ling: Yea it were no hard matter to proue, that you maintaine
 Rom. 2. 14. the Doctrine of *Balaam* that taught *Balac* to set a trap before the
 children of Israel, to eate things sacrificed to Idoles & to cōmyr
 fornication; If your sitting in Commission in *Caiaphas* hall with
 that old false Prophet of *Londō*, your finger in his bloudye *Mandate*
 by name & especiall ticket, your subtile cōference with *CHRISTS*
 persecuted seruants in their Prysons, & your continuall clamors
 in your Pulpit, were duely skanned.

11. That you do or ought to administer the Sacramēts at your Lord
 Bishops Comaundement, is manifest in that you are full Priestt,
 Euerie full minister of your Church, ought by the lawes of your
 Church, & may deliuer the Sacraments. That we here vrdege not
 your Lord BPs. late edict vnto all Curats or hireling Preachers
 that were full ministers, to that effect.

12. That you hid & with drewe your selfe from the fellowship and
 Cōmunion of your parishioners & flocke at your last Easter, lea-
 uing them to the ministerie & conduct of your dumbe Pastor, is
 to be proued by manie witnessses, & the words of your owne wife
 and seruants vnto our messenger that was to delyuer our letter
 vnto you, if you might haue bene then founde.

13. And that you & all the Curats & full Priests in *England* are by the
 lawe of your Church bound to administer the Communion at
Easter, peruse your *Portuis* or seruice-booke better.

14. That you haue the marke of the Beast & that in the foreheade is mani-
 fest; in that the Arch-bishops & BPs. are proued that *Antichrist*
 that Beast, & you stand a waged Minister vnder them by their li-
 cence, in their kingdome.

15. That you worship the Beast his Image is as manifest; in that you ad-
 minister by the constitutions & decrees of their deuices, seruice-
 booke or liturgie, which is set vp in al your Churches; vnto & by
 which you burne your incense, ioyne & applie your Doctrines &
 preachings, els could you stand no minister in their market.

Thus may you see all your lyes retourned home to their resting
 place to the land of *Shinar* euen your owne bozome, frō whence
 they proceeded; thus may you see your self taken & ensnared;
 eue in euery word that hath come out of your mouth; thus may
 you see, the furder and more you strue against the truth, the fur-
 der and faster you entoyle your self. How much better therfore
 were it for you to wath your self in that fountaine which was
 shewed you *zech. 13.* and with the false Prophet there, to be asha-
 med of your vision & rough gowne to deccaue; acknowledging
 these

these wounds to be giuen you in the house of your louers, then thus to fulfil the words & iudgmēts of God in your self, in gnawing your tongue for griefe, & casting the poisoned darts of your virulent tongue at the innocent, euen the that seeke your good. Take heed & be warned, you were told of these iudgments, and may see how they are daily more & more fulfilled vpon you; take heed you be not iudged of your owne mouth, & be shut out with those lyers, doggs, & enchanters you mention. Your lyes you see whither they are retourned, & vpon whō they rest: how you haue barked at & bittē, not only vs, but all the deare seruāts of God, and faithfull witnesses of CHRIST, speaking out of the mouth of that Dragon, & of that Beast, & of that false Prophet, by this blasphemie in your letter appeareth. The enchanters you speake of, are those false Prophets that do their miracles before the throne of the Beast; those merchantmen, that help to decke and adorne the harlot the false Church; those mediciners, that seeke to heale the wound of the Beast; those deceiuers that by the effectuall working or SATAN in all power, & signes, & lying wōders seduce such as receiue not the loue of the truth, that they might be saued; those Sorcerers that did al their miracles in *Egipt* still to kepe the people of God in bondage and to hinder them from their iorney toward *Sion*, that resist the truth as IANNES & IAMBRES withstood MOSES, whose madnes as it was made kowē vnto all men, so shall yours also be. As you haue alledged, these Lyers, Doggs, enchanters shalbe reiectēd in the buylding of *Sion*, shalbe shut out of the heauenly *Ierusalem* the Church & Bryde of CHRIST; but the Beast shalbe taken, & with him the false Prophet *Rev. 19. 20.* that did these signes before him, in which he deceaued the that receaued the marke of the Beast, and that vvorshipped his Image: these two shalbe cast aliue into that lake of fyre burning with brimstone. Be warned therfore and tremble, consider of your estate: God send you of his grace. This 11. of this 5. Month.

HENRY BARROVV

Except your letters hereafter be ceased with more grauitie & grace, we shalbe vnwilling to receiue anie more of them, or at the least forbear anie further to answere or followe you in this vntemperate course; leauing you to the iudgment of God for all the wicked sayings you shall speake against the seruants & truth of CHRIST, which you cannot impunge.

G ij

The

The summe of a confuse conference

had the 3 of the 4 Moneth, betwixt Mr. SPERIN & Mr. COOPER, IOHN GREENVVOOD & HENRY BARROVV in the Fleet.

AT the first being set downe at the Table, Mr. SPERIN vsed certaine speach openly in way of prayer.

GREN. Whie do you here take vpon you to offer vp the prayers of vs all without our consent, we not being met together to that purpose *omniū ad hoc* but as you know differing in iudgment, & disallowing your Church & ministrie.

SPE. I vsed it for my self & such as would ioine vnto yt.

GREN. If for your self, yt was to Pharisaicall, & not to haue bene publicke: As for vs, you know we would not ioine vnto yt.

SPE. All actions ought to be vndertaken with prayer going before.

BAR. But prayer ought to be made with one accorde, where with one mynde & one mouth they may praise God the Father of our Lord IESVS CHRIST *rom. 15.6.*

COOP. CHRIST & his Apostles vsed prayer when they reasoned with the aduersarie.

BAR. That is not so. vwhere finde you that?

GREN. Your prayers & all your actions are accursed in this popish ministrie you execute.

SPE. None will say so but such Schismatickes as you, that haue rent your selues from the Church.

BAR. Yt should seeme you know not what either a Schismaticke or the true Church is: Haue we so largely disprooued your church vnto you at your former being here, yet you now call vs Schismatickes, not being able to approue your Church.

SPE. You neuer could disproue our Church.

BAR. We proued yt vnto you to consist of a confuse assemblie of prophane people, receiued immediatly from open Idolatrie vpon one day by constreint without anie instruction in the word of God going before into your Church, this ministrie, Sacraments, worship set ouer them, which you confessed and would not approue.

SPE. It is not so; I neuer denied yt to be a Church.

BAR. Will you now denie yt? I will produce your owne hand against you. And fetched a paper vwhere indeed that *Proposition* was not but some Argumentes insuing thervpon. Whervpon Mr. SPERIN began to insult. *The Proposition indeed being vnder his hand in an other paper, vvhich I then remembred not*

BAR. There are manie witnesses of this *assertion*. But I will bring you vnto

vnto it by circumstances, or conuince it by profe. Did you not denie to meddle with that time, because neither you nor I were of age to remember yt?

SPE. That is true.

GREN. You then confessed, (& it is manifest) that all the people were then receiued to the Sacramentes, without anie conuersion by Doctrine.

BAR. You confessed also that this was done by force, & did not alowe therof.

SPE. Neither doo I now alowe of it, if it were so.

BAR. Whie should you make question of so cleare a thing? we proued it: as also that all your parishes now consisted of the same people & their seed, had still the same ministrie, worship, gouernment &c.

SPE. I then denied & still denie, that the people or ministrie are the same.

COOP. There is now great alteration in the Faith & knowledge of the people ouer was then.

GREN. Had you not the a ministerie set ouer an ignorant people, and haue you not the same ministerie ouer the same people & their seed now?

SPE. } The people are now vppone to the Faith.

COOP.

GREN. But haue you not still the same ministrie which was then set ouer them in this disorder and confusion? hath there since bene anie seperation or amendement emongst you? remayne you not in the same sinnes still? vvhath change can you shew vs?

BAR. Are not all still of your Church? Or what wicked man of the land is not of your Church?

SPE. Such Schismatickes as you, are not of our Church.

BAR. You know neither what a Church or Schismaticke is: You can neither proue your Church, nor shew vs Schismatickes.

SPE. You are such Schismatickes as were in the Church of *Corinth* & are spoken of *1 Cor. I. 10.*

BAR. You reade there of no Schismatickes in the Church of *Corinth*, neither vnderstand you that Scripture aright.

SPE. I will reade the Text. *Now I beseech you bretheren by the name of our Lord Iesus Christ that yee all speake one thing, and that there be no Schismes emongst you: But be you kint togeather in one minde & in one iudgment.*

Are not here Schismatickes spoken of?

BAR. What then?

SPE. Then were there Schismatickes.

BAR. It should seeme you know not what a Schismaticke is, that can put no differēce betwixt a Sectorie & a Schismaticke. The

Apostle there speaketh of Sectories, & not of Schismatickes.

SPE. Th'apostle there speaketh of Schismatickes, such as were vaine glorious & despised them that taught sincerelie.

BAR. The Apostle there speaketh of Sectories, such as you are: that sought to drawe the people after them, & to haue the to follow, heare, & relye vppon themselues: so that some would heare one man, some an other, according to their ytching humors: which Sectories were Teachers in the Church; neither doth th'apostle there speake of Schismaticks. A Sectorie is alwayes one that raiseth factiōs in the Church; a Schismatick is he vvhich draweth from the fellowship, and rendeth or seuereth himself from the Church, of whom you reade *Hebr. 10*,

COOP. The word Schisme is a generall word, & is read *promiscue*.

BAR. That is true. A Sect also is contained vnder the word Schisme.

SPE. The Apostle vseth the word *σχίσμα* therefore they were Schismat.

BAR. Can you not yet learne a better constructiō of this word Schismes in this place? M^r. COOPER hath taught you a better cōstruction: You will not say that these were cut from the Church?

SPE. Whie not?

GREN. The 11. verse of the 1. Chapter of the Epistle sheweth that they were of the Church *for it hath bene declared vnto me (my breshren) that there are contentions amongst you.*

BAR. They were famous Teachers of & in the church, therefore they were not cut off, or Schismaticks. (them.

COOP. 1 Cor. 11. It is said that there shalbe Schismes & heresies emōgst

BAR. I grant well: what of that, therefore *hereticks & Schismaticks* are of the Church: You will not conclude so?

COOP. Schisme & a Schismatick are *coniugata*.

GREN. By your Logicke & prophane Artes you peruert the trueth of the Scriptures.

SPE. } Logicke is a helpe to the vnderstanding of the Scriptures.

COOP. } You make it a cloke for your wickednes, with shiftes to torne away the trueth.

GREN. You can put no difference betwixt a Schisme & a Schismatick, the offense & the Offender.

BAR. There cannot be a schisme, but there must be a schismaticke.

SPE. But may not the Apostle speake of a schisme where he speaketh not of a schismatick.

BAR. There may a schismatick arise in the Church, & yet not be of the Church: as *Antichrist* is said to arise in the Church of God, yet is not of the Church. He cannot be a schismatick, vntill he haue cut himself from the Church.

GREN. Th'apostle saith there were Schismes & Schismaticks emōgst the, for some held of *Paul*, some of *Apollo*, some of *Cephas*. But *Christ* is not deuided.

BAR.

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BAR. The Apostle there speaketh of such sectorie Teachers & people following them, as thus were led into partes & factions of such Teachers as boasted of their gistes, & of the numbers they had baptized, & that followed them: Yet all this sheweth, in that they were still Teachers & baptized, that they were still of the Church, & not Schismaticks.

But if you had iudgment dulie to consider of this place, you should finde the faultes there reprov'd to be found much more rife vpon the Teachers of your Church then they were in *Corinth*, where are almost so mainie Sectes as Teachers.

SPEER. It is vnderstood of such *Brownistes* & *Schismatickes* as you are.

BAR. It is your custome to blesse *Christs* enemies and blaspheme *Christs* seruants. We are no *Brownistes*, we hold not our faith in respect of anie mortall men, neither were we instructed by him or baptised into his name, vntill by such as you we were so termed: Schismatickes we are not: we hold communion with all *Christs* seruants in true Faith & loue: oly we haue seperat our selues fro the false church & false ministrie, which we haue ptoued you to be.

GREN. BROVNE is an Apostata, now one of your church; you receiue all such Apostataes fro *Christ*: we neuer had anie thing to do with BROVNE, neither are we members of your Church.

SPEER. You were sometime a Minister of our Church, were you not? & now are gonne backe.

GREN. Seing this matter concerneth me, I pray you giue me leaue to shew the what kinde of Ministrie I then had, & whie I left yt. I was sometimes indeed a Minister of your Church, after your popish orders; but finding my ministrie to be wholie vnlawfull in the verie Office, entrance and administration, by the rules of *Christs* Testamēt, I, according to the Cōmandemēt of God *zech. 13. Hez. 2.* and as manie places as commaund to absteine from euill & to do that which is good, by repentance left yt.

COOP. Because there were some corruptions in yt, will you therefore forsake your whole ministrie?

GREN. My ministrie was wholie euill, both in office, entrance, & administration, so that I left yt not for some corruptions. But if you can proue yt to be a true & lawfull ministrie, though with some corruptions, wherof I may repent & yet keepe my ministrie, I will willingly go out of pryson with you, and labour in yt againe.

COOP. And if you can proue it wholie vnlawfull, I will leaue my ministrie & come & sit with you in pryson.

BAR. It is not in your power so to do, repētance is the gift of God.

GREN. It is writtē *Reu. 16.* that when the sinnes of the false church shalbe discouered, the Ministers therof shalbe so far from repē-
tance

rance, as they shall gnawe their tōgues for sorrowe, & blaspheme the God of heauen. Let vs then haue penne and ynke, that our reasons & answers may be set downe.

COOP. To what purpose? You seeke writing both to catch.

BAR. We seeke vvriting to auoide sclander, & that the trueth might the better appeare, when both our reasons and answeres are set downe.

COOP. It vvwere but to spend time: I will not write:

GRE. Let vs growe to some head: vve will vvrite though you vvill not. Let me shew you my Ministrie that I had in your Church I pray you. I vvvas first made Deacon by the Bishop of London, to no peculiar Congregation: afterward made full Priest by the B. of Lyncolne, you know after what a popish order.

COOP. Because there might be some defaultes in your entrance, do you therfore think all your ministrie vnlawfull?

GRE. If I had no true entrance vnto the ministrie, & yet should exercise a ministerie, I were in the number of those whom CHRIST pronounceth thieues & murderers *John. 10.*

COOP. Though there be defaults in your entrance, your ministrie may be lawfull. You must proue your whole ministrie vnlawfull.

GRE. My ministrie was vnlawfull, both in the entrance, Office & administration: therfore wholie vnlawfull.

SPER. } Our ministrie is not wholie vnlawfull in the entrance, Office,
COOP. } & administracōn.

GRE. I will beginne with myne entrance, which I thus proue to be vvholie vnlawfull. *There vvvas no Flocke called me to the ministrie. therfore I could haue no lawfull calling to exercise anie ministrie in anie Office vnto them.*

COOP. You might be a Minister & exercise your ministrie vnto them, though you were not called by them; because you might offer your giftes vnto them, & so be a Minister by an inward calling.

GRE. Though this be no answere to my *Argument*, yet let it be set downe in witing. Whervppon this *Proposition* was set downe.

Coop. It may so fall out some times that a man, not being called of the Flocke, may yet offer his ministrie vnto the Church; and that shalbe a sufficient calling for him to be either Pastor or Doctor, because ther is an inward calling.

GRE. Do you hold that by an inward calling a man may exercise an Office in the Church of God vvithout an outvvard calling ther-vnto? If I should hold it, I should quicklie be drawne forth for an *Anabaptist*.

COOP. With theis circūstances he may: As a man indued vvith giftes should offer the in pitie & compassion vnto an ignorant people.

GRE. But vvhither doth he offer himself as a minister, or as no Minister vnto them?

COOP.

COOP. He offreth himself as a Minister by an inward calling.

GREN. He could not offer himself as a Minister vnto them, because he had neither Office nor calling vnto the ministrie before.

COOP. } He may be a Minister *Pastor* or *Teacher* before he be chosen of a Flocke, because he may haue an inward calling.

GREN. No man can be an Officer in the Church, except he haue a true outward calling thervnto.

COOP. You hold him no true minister, without he haue a perfect calling.

GREN. I pleade not for perfect outward calling, but for a true outward calling.

COOP. Then you grant that though there be some defaults in his outward calling, yet he may be a true Minister.

BAR. We are so far from looking for a Church or ministrie without faults here in this life, that we affirme ther cā be no church or ministrie here without fault.

GREN. } But you goe from the question: vve reason not of a perfect, but of a true outward calling, without which there can be now no true Minister in the Church. Answer therefore directly to the *Argument*, either denie or affirme.

COOP. } We will answer by distinguishing: and repeated their first Proposition. That a man by his inward calling might be receiued as a Minister of the people, without an outward calling.

GREN. Then you denie my Proposition *That of necessitie euerie true Minister must haue a true outward calling to his Office.*

SPER. A man may be a Minister without a true outward calling in an extraordinarie time, hauing an inward calling.

GREN. The rules of CHRISTs Testament are now perfect, & perpetuall in all times: therefore there is no such extraordinarie time, that anie man may take vppon him a ministrie without a true outward calling according to the rules of the word.

SPER. LUTHER & CALVIN &c. were true Ministers in their extraordinarie times without a true outward calling.

GREN. } We are not now to cōtēd about their ministrie, they are now dead: will you oppose their ministrie against the rules of CHRISTs Testament? We affirme no man can be a true Minister, without a true outward calling thervnto.

BAR. } We do affirme that ther may be a ministrie without a true outward calling: But by circumstances.

COOP. We do affirme that ther may be a ministrie without a true outward calling: But by circumstances.

GREN. This is contrarie to your former Assertion: that ther might be a Minister without an outward calling at all *vt supra.*

H

Answer

Answer therefore directly, yea or no.

COOP. His offering, his gifts vnto the people, & their receiuing of him is some outward calling.

GREN. Hold you this a true & sufficient outward calling?

COOP. For such times as theis, I hold it a true and sufficient outward calling.

BAR. An vnbeleeuing people cannot call or elect a minister: But you confesse the people to be such.

COOP. He may be a Minister to the people, they accepting of him, before they be called to the faith: How els would you haue them called to the faith?

GREN. Not by placing CHRISTs Ministrie ouer an vnbeleeuing people. The infidels ought to heare the word, but cānot chuse a Minister

COOP. Thus he may be a Minister. *The people, vvhats people soeuer, before they be called, are to take this man thus offering himself as a teacher vnto them by his inward calling, as a Minister in the office of Pastor or Teacher.*

BAR. }
GREN. } May the Sacramēts then be deliuered to an vnbeleeuing people?

COOP. Not before they be taught.

GREN. Is anie of the flocke & yet incapable of the Sacraments, or may there be a Pastor & a flocke & yet no Sacraments deliuered?

COOP. As they are instructed they are to haue the Sacraments deliuered vnto them.

BAR. But all your people receiue the Sacraments, all being baptised without the exceptiō of anie, either hereticke, witch, or Cōiurer & their seed before they were instructed, & you stand ministers vnto such.

SPEER. This is but your sclander: we stand ministers to no such.

BAR. Let the Prisons and estate of the land be searched whether ther be no such to be found: all the land is baptised in your Church, and you stand Ministers to all the land in high sacriledge.

SPEER. I deliuer the Sacraments to none, but vnto such vvhose faith I knowe.

BAR. Yt should seeme you know not what faith is, or vnto whom to deliuer the Sacraments: vvhats wicked person is ther in your Parish, or in the vvhole land, that is not baptised & receiued to your Sacraments?

SPEER. You iudge vncharitable of the whole land: I pray what thinke you of your self when you were of our Church.

BAR. I then vvas as you now are, and vvent vvhether I vvas ledd away vnto dumbe Idoles by such as you are.

COOP. You abuse the Scripture: The Apostle there speaketh of the heathen & of stockes & stones.

SPEER. We leade you not to Idoles, neither to worship Images; theis are your sclanders.

BAR.

BAR. I abuse not the place, neither sclander you: We are ledd vnto Idoles vvhē we are ledd vnto such Ministers as you, which stand for that you are not in the Church, and are Idole Shepherds & Ministers *zech. 11.* Againe you leade vs to open & grosse Idolatrie; as the worshipping of dead Saintes & Angells; yea your selues vvorship Images, euen that Image of that Beast.

SPE. These are but your railings & sclanders: vve worship neither Angells, nor Saintes, nor the Image of the Beast.

BAR. You giue vnto Angells & dead Saintes in your Church & solemnlie indict an *Eaue*, a day, on the one a fast, on the other a solemne feast, with an especiall vvorship deuised of purpose vnto peculiar Saintes & Angells, the day proclaimed and kept holie. Call you not this Idolatrie, do you not now worship Saintes & Angells?

SPE. We do not vvorship thē though we vse theis ceremonies.

BAR. You shew your self a man vvithout sence or shame. I purpose not at this time to meddle with your grosse Idolatries, it vvere from the purpose & an endles worke. Let me now shew you how you vvorship the Image of the Beast. You worship & vse in your worship the constitucōns and deuises of these Antichristian Bishoppes, as your seruice-boke &c.

SPE. You speake you know not what. You know not what the Image of the Beast is.

BAR. Yes, I knowe that speaking Image of the Beast vvwhich is set vp in all your Churches, euen the humane constitutions of all theis Antichristian BBs; vvwhich and vvherby, you and all your people vvorship. This I affirme to you & vnto all the world, to be that Image of the Beast: that *1100.*

All deuises of men brought into the vvorship of God are Idoles: as your *Apochriphe* writings in stead of Gods spirituall worship.

SPE. That is not so; how proue you that?

BAR. I proue it by the second Commandement. *Thou shalt not make to thy self anie grauen Image or Idole.*

SPE. Loē, you vnderstand not the second Commandement; Yt speaketh only of Stockes & stones &c.

BAR. See what a good Teacher you are that vnderstand not the Lawe, & yet vvould be a Teacher of the Lawe. The second Cōmandement is not only vnderstood of worshipping creatures, but of all maner false & deuised worship, when we worship God after the deuises of men.

SPE. It is not so, you vnderstand not this Commandement.

GREN. CHRIST himself so expoundeth yt *Math. 15.* you vvorship me in vayne, teaching doctrines mens precepts.

BAR. You are ignorant of theis Doctrines, are vnworthie to be a Pastor: for anie thing I haue seene in you, you vnderstand no Scriptures.

COOP. You haue verie shamefullie peruerterd the place to the Corinthians. which is spoken of dombe Idoles, stockes, & stones.

GREN. He vsed not the place of the Corinthians at all, but onlie spake according to that Phrase. So that if his Doctrine be true the place hath no iniurie.

COOP. He vsed the place.

BAR. It is not so; I alleadged not the place: but onlie spake according to the phrase. We are Commaunded to speake with holie wordes, and as the words of God.

COOP. Speake of your conscience whether you meant not to vse the place.

BAR. I vse not to speake against mie Conscience in or for anie thing. I haue told you how I ment to vse the place: Neither can yt be otherwise collected from mie speech. But read you neuer, that our Saujour Christ & his Apostles haue vsed places in the Prophets & Psalmes, and otherwise applied them then they were in their Context?

COOP. Those the Apostle there spake of, were the Idolls of the heathē, and to the heathē people, and therefore can not be applied to vs.

GREN. All Idolls are of the same nature & in the same detestatiō with the Lorde, whether they be blockes, or stockes, or spirituall Idols which are more subtile.

BAR. I haue shewed your Idolatrie to be grosse enough: as the worshipping of Saints, Angells, keeping holie Dayes & holie Eaues vnto them, holie fasts & holie feasts. But yt were a wearines to rip vp your popish, Iewish, heathenish ministrations.

COOP. Theis are but rayling & foolish wordes.

GREN. I pray you follow the no furdur. Let vs be no longer ledd away with their cauills, and by shifts from our present purpose; els we shall conclude of nothing.

BAR. I pray you then go to yt againe. For I am vwearied with them, & will no more deale with such vnreasonable men.

COOP. I can no longer stay I must be gonne. And so he arose vpp, & would haue broken of.

GREN. Wil you openlie declare that you had no purpose to edifie your selues or vs? vvhether then did you come, vvill you conclude of no pointe of Doctrinē? answere this Argumēt I beseech you.

Euery true minister of the Church must haue election, approbation & ordination, in and of a true Congregation of CHRIST. But you haue not such Election, approbation, ordination. Therefore you are no true ministers of CHRIST.

COOP.

Coop. We haue election, approbation, ordination, in a Christian congregation.

GREN. That is not true. For neither haue you a people trulie called & gathered vnto CHRIST, nether were you chosen and ordeyned by the people, but by the Bishop.

BAR. Here must be noted your vncōstancie, that agree not vnto your self. Erwhile you defended your ministrie by your inward calling without anie outward calling; and now you iustifie your outward calling. But let me not trouble you: follow your Argument.

Coop. I had the peoples acceptation when I was made Minister.

GREN. The peoples acceptation was but your agreement with them for you wadges.

Coop. That is not true. I could haue mie vvadges vvithout the peoples consent by law.

GRE. The lawe alloweth a Curate but tenne Pounds by yeare. but that vvill not cōtent you, you must therfore compovvnd with the people for more.

BAR. You could not haue the peoples acceptation, vvhen you were made minister, you had no flocke then.

GREN. Before you had a flocke M^{rs}. Lawfon got a lycēs for you from the Arch-Bishop to preach in that Parish.

BAR. What office do you exercise in your Church M^r. COOPER? are you a Pastor?

Coop. I am no Pastor, I am a Doctor.

BAR. Ther is no such office in your Church. Euerie parish is but allowed his parson or vickar; endowed Curats or such Doctors are but the Parsons substitutes to help a dumbe or plurified Parson.

Coop. We haue the Doctors office in our Church.

BAR. It is euident you haue not.

GREN. You were made Minister by the B. before you came to your parish by Powles.

Coop. I was made Minister to a flocke.

BAR. That could not be, seinge you are no Parson. You were made minister to anie that would hire you.

GRE. You are those *ασίπτα πλανήται* those wandring starres Iude speaketh of. like the *Leuite* that ran from place to place where he might get the best wadges.

Coop. } You falsly applie the Scriptures against vs. we are not

SPE. } those *stella Erratica* Iude speaketh of.

BAR. Yes, & in the error of *Bala* being powred fourth for wadge. How manie parishes haue you beene at, runninge from one to another.

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 SPER. } Is it not lawfull for a Minister vpon some occasions to remoue
 COOP. } from one Congregation vnto an other?
 GRE. That Minister that forsaketh his flocke is an hireling, cometh
 but to robbe & spoile. But you both are placed in, and remoued
 from your flocke without the consent of your flocke; And are
 silenced in your flockes by the Bishoppes, by whom you vvere
 made Priests.
 COOP. }
 SPER. } We had not our ministerie from the B. but from a congregaeōn
 GRE. What cōgregatiō was that, whē each of you haue had so manie?
 SPER. } What if we were made by a Congregation of Ministers.
 COOP. }
 GRE. How can that be, can ther be a Pastor of Pastors, or a congrega-
 tion of Pastors. You were made Ministers by the BBs. and not by
 anie Christian congregation.
 SPER. } We had not our ministerie of the BBs. but by consent of a con-
 COOP. } gregation.
 GRE. Thus I proue you had your ministerie from the Bishop. By the
 Bishops calling you administer and by none other. Therefore.
 COOP. }
 SPER. } We had not our ministrie by the Bishops onlie.
 GRE. By the Bs. callings you administer, and without the Bs. calling
 you cannot administer. Therefore by the Bs. calling onlie.
 SPER. We haue the Approbation of the congregation also.
 BAR. You haue not. Your Curats (as is said) are made Ministers *in*
nubibus. without anie flocke. Your Parsons are nominat by the
 Patron, & made by the B. Thus trust vpo the flocke without ei-
 ther the knowledge, priuity, approbatiō, or choise of the people.
 SPER. The Patrons choise is the peoples choise.
 BAR. How can you saie the Patrons choise is the peoples, when they
 haue neither priuitie, consent nor assent. Be the Patro a woman,
 an Infant, an Ideote, haue he 40. benefices & those in all the parts
 of the lande, such as he hath neuer seene or knowen, yet doth he
 present, & the people must accept.
 SPER. I had the approbation of the flock before I went vnto the Bis-
 hop, and was a Minister before I was at the Bishop.
 BAR. You could not haue your parsonadge before you had bene at
 the B. neither be a Minister without the B. were you not a Minis-
 ter before you came to your flocke? answer directlie.
 SPER. I was made Minister by a Bishop before I had the approbation
 of the People.
 BAR. What truth or agreement is in your speech? Euen now you said
 your were a Minister before you came at the B. & had the appro-
 batiō of your flocke before. Now you say (which indeed is true)
 you

you were made Minister by the B. before you had the approbation of the people.

SPER. I meant the B. London. I had the approbatiō of my flocke before I went to him.

BAR. We reasoned all this while of the Bishoppes indefinitely, and not of anie one B. more then of an other.

But to what end serueth now the approbatiō of the people, when you are made full Minister before.

SPER. I was a Minister in part, but no full Minister before I had the approbation of the people.

BAR. See how you intangle your self. How can you make this agree vnto your second Proposition. That you were made Minister by a B. before you had the approbation of the people.

SPER. I hold not my self a Minister in the sight of God by the Bishops ordination, Vntill I haue the peoples approbation.

BAR. God seeth & knoweth all his workes from before all beginnings. God knoweth all that he hath appointed & set apart to the work of his ministrie, euen before he made them or in their cradles. So that God in his fore knowledg maie ordaine chosen vessells vnto his ministerie, which yet in the sight of me are not to be held Ministers, vntill they haue that lawfull calling which God hath perscribed thervnto. which calling, seing you want, you are to be held no Minister in the sight of men also.

Moreouer, the B. without the approbation of your flocke ordeyned you a Minister. Now which way should you not hold your self a Minister after their Orders. Or to what end serued the ordinatiō of the Bishop, if you were not the made Minister? Here Mr. COOPER hasted away & said he could no longer tarie, vvherupon we ended this general conference. yet notwithstanding (the chamber Dore being locked, & no Porter neere to let them out) Mr. COOPER vsed speech to the standers by which after followeth.

We haue omitted one speciall point that fell out in our Conference not perfectly remembering the due place where ye should come in.

COOP. If you would not haue a ministrie sett ouer the vnbelieving people, how should the vnbelieuing people be called vnto the faith.

GREN. We shall shew you an other order to call the people to the faith according to Christs Testament. And not without warrant to sett the ministry of CHRIST ouer an vnbelieuing people, to the peruerting of all Gods ordinances, and committinge of Sacriledge, hauing no promise of anie action, you do in that estate.

COOP. Which way would you then haue the called, if they should not be instructed.

GREN.

- GREN. Both the Magistrate ought to compell the Infidells to heare the Doctrine of the Church, and also with the approbation of the church to send fourth meete men with gifts & graces to instruct the infidells, being as yet no ministers or officers vnto them.
- BAR. Furder euerie Christian is bounde both in his familie & cōuersacō to call others by all meanes he may, vnto the faith.
- COOP. What if the Church be where ther is no magistrat? is there alwaies a magistrate?
- BAR. Yea the Church cannot be without a Magistrate, neither can ther be a Cōmon wealth or estate without a Magistrate. There is alwaies a Magistrate, though not alwaies a Christian Magistrate.
- COOP. Ther is not alwaies a Magistrate.
- BAR. Without a Magistrate there can be no society, no trade, no calling had.
- COOP. Ther hath not beene alwaies a Magistrate ouer the Church.
- GREN. The Church hath alwaies beene in some common wealth or other. Ther can be no Common wealth without a Magistrate.
- COOP. What Magistrate was ther in *Habells* time?
- BAR. When the Church and all the world was in *ADAMS* household he no doubt was a Father, a Magistrate, a teacher, a gouernour.
- COOP. Ther was no Magistrate ouer the Church before the lawe.
- BAR. That is not so. was not *Melchisedeck* a Magistrate.
- COOP. *Melchisedeck* vvas a figure of *CHRIST* not an ordinarie King.
- BAR. Doth not the Scripture say he was king of *Salem*?
- GREN. Was not *Abraham* a Magistrate ouer the Church?
- COOP. *Abraham* was no Magistrate.
- GREN. He was a Magistrate ouer his household, his house-hold vvas then the Church.
- BAR. Was not *Ioseph* a Magistrate thinke you?
- COOP. Ouer the *Egiptians* after the heathen maner.
- BAR. Heathens maie be lawfull Magistrates ouer the Church also. But *Ioseph* was a Magistrate ouer the Church.
- COOP. He was not a Magistrate ouer the Church.
- BAR. He was a Magistrate ouer all *Egipt* & ouer all *Pharao* his seruants. But the Church was then in *Egipt* amongst *Pharao* his seruants. Therefore he was a Magistrate ouer the church, as plentifully appeareth in the history: his brethren acknowledged him their Lord.
- GREN. It was so prophesied of him before, as the visions and dreames Declared.
- COOP. *Ioseph* was a figure of *CHRIST*.
- BAR. What the? So were all the Kings of *Iuda*, therefore no Magistrats.
- GREN. *Moses* also was a Ciuile Magistrate ouer the Church before the lawe.
- COOP.

COOP. He was an extraordinarie Magistrate, he was not chosen by the people.

BAR. Whie is euerie Magistrate to be chosen by the people? was not the ordinance of God a sufficient calling to the Magistracy?

GRE. MOSES was both called of God, and approued his calling vnto & before the people of Israel.

COOP. MOSES was a Prophet: therfor he could be no ordinary Magistrate.

BAR. DAVID also & SALOMON were Prophets, yet you will not say that they were not ordinary Magistrates.

GRE. Euerie Prophet was not a Minister of the temple in the priests office.

COOP.

SPER.

} The Prophetts office was a ministeriall office.

BAR. None but *Leuites* might be Ministers of the Tabernacle. but ther were manie Prophetts which were not of the tribe of *Leui*. But what is this to our purpose? was not MOSES. IOSEPH & theis others ciuile Magistrates? Mr. COOPER will you confesse your error?

COOP. They were no ordinarie Magistrates.

BAR. Yt is euident they were ciuile Magistrats, & ordinary, & excellent magistrats according to the reuealed will of God. But you will yeild vnto no truth, but cauil peruerslie against the euident Scriptures.

Amongst mich cōfused speach that passed betwixt Mr. SPERIN & me HENRY BARROVV. after that our conference was broken vp in following his last assertion. *That he held not himself a Minister by the Bishops Ordination vntill he had the approbation of the people.*

He first cōfessed the BBs. ordinatiō to be a ciuile constitution.

1.

Then that the Bishops by the Princes Commandement may ordeyne Ministers by their sole authority; Because *Timothi & Titus* did ordeine Elders alone.

2.

When it was alleadged that *Timothi & Titus* did ordeine them according to the Apostles constitutions and as the Apostles themselves vsed to do. which alwaies was by the free election of the flocke. 1. Cor. 4. 17. *Act. 14. 23.* he said that *Timothi & Titus* as also the Apostles were Ministers alone, without the peoples electiō. And that the world *χρητισμοῦ* *Act. 14. 23.* had relation vnto the Apostles, that lifted vp their hands before they laid them on; and not vnto the people, that lifted vp their handes to signifie their approbation in the election.

3.

He said that if so be this *Act. 14.* were to be vnderstood of the peoples election, yet ther were no more places to proue that the

4.

people ought to chuse their Ministers: Being demaunded what he thought of *Acts. 1. & Acts. 6. of 1. Timot. 3. & Titus 1.* he said that *Acts. 6.* was but of Deacons onlie. and as for the other places they produced not that the people might chuse their Elders. Being demaunded who then were to make choise & probation of the Elders; he said that *Timothi & Titus* in those chapters. Being asked who now was to succeed *Timothi & Titus* seeing they had left no heires apparat behind them: he said the BBs. were to chuse & ordeine them, who now being old and able to take no more paynes, were to gouerne ouer manie Churches, as they did.

5. Being asked of *1. Timoth. 3. vers. 10.* who was to chuse and make probatio there, he confessed that the Church: being asked whether that rule of probation belonged not also, & were spoken of Elders in like maner: he said no. but onlie of Deacons: being asked if the word *hosantos* in the 8. verse had not relation vnto the same chusers and gaue not now rules vnto them concerning Deacons also; And how he could by that chapter make anie distinction, or shew whie the former rules concerning the chusing of Elders should not aswell belong vnto the Church, as theis concerning Deacons; or whie if the former belonged vnto *Timothi*, theis also should not belong vnto *Timothie*; he answered still that the Church was to chuse Deacons, but not Elders.

6. In furdur discoure of theis rules for the gifts, maners, & rules of the conuersatio & life of theis Elders, which were such as could be knowne vnto, & examined by none, but by the church where they liued, which shewed that theis rules of their Election were giuen vnto the Church, wherin *Timothie* was rather to help & instruct the Church, then anie way to plucke away the power, authoritie, & interest of the church: he answered that *Timothi* could onlie best try the gifts & learning of theis Ministers, and therfore the choise & approbation were giuen to him onlie. Being demaunded whether ther were not manie rules concerning sondrie christian vertues of manners, conuersation towards all men, of the gouerning of themselues, of their wiues, children, families, which belonged & were Common to the teaching and gouerninge Elders, which the Church wher they liued, could only best iudge: He said that. *1. Timothi. 3. & Titus 1.* were onlie written & vnderstood of Pastors & Teachers because yt is ther said a Bishop must be *didacticos* which is onlie peculier vnto the Pastor & Teacher. Neither would he yeild though yt were shewed him, that the name & care of Elders were common vnto all aswell the gouerning as teaching Elders, that most of the rules accorded vnto them indifferently *Acts. 10.* Furdur that he could shew no other rules in the Testament of CHRIST for the election of the

the governing Elders then there.

Wherupon he fell into this grosse opiniō also. That those Elders & Deacons were one office. *Not vnderstanding Ro. 12. 8. 1. Tim. 5. 17. Phil. 1. 1.*

Retorning againe vnto the BB^s. being demaunded by what warrant they may vsurpe this inordinate power ouer all the churches. In proceſſe of ſpeech he was driue to acknowledge yt onlie to be by the Princes authoritie, & not by the Teſtament of CHRIST: & ſo held them to be meerly ciuile. Being demaunded what thē he thought of their miniſterie & Sacramēts which they deliuered; he awhile denying that they medled with the Sacraments or miniſtrie; in th' end being preſſed, becauſe they in all the Pariſhes of their dioceſſes did & might at their pleaſure preach and deliuer the Sacraments, whether the Church & Parſon would or no: yea they will make the Parſon follow them with the *Cup & booke*. yea the B. will ſcillece, ſuſpend, or remoue what Miniſter or Parſon he liſt. Here Mr. SPERIN ſaid that the Biſhop did not, neither ſhould adminiſter anie Sacraments in his Pariſh.

Thus with one breath he affirming and denying, graunting and retracting, I told him that I would not from henceforth anie more reaſon or Confer with him until he brought a better Conſcience with him.

To cōclude, ſeing he neither vnderſtood the Scriptures wherof he ſo bouldlie affirmed or denied, ſeing he vnderſtood not the verie firſt Doctrines & beginnings of CHRIST, as the Doctrines of laying on of hands of Election, ordination &c. neither yet knewe ſo much as the offices that belonged to the Church of CHRIST, he was altogether vnworthie & vnfit to be a teacher or exerciſe anie gouernment in the Church of CHRIST: Saying that God would er long ſhew who were fitt Miniſters to drawe neere vnto him.

He ſaid vnto me that I medled which more then I needed, and that I did but take a wolf by the eares: I ſaid that he abuſed and vnderſtood not that Prouerbe, alſo that I did not *immiscere aliena liti*. That yt was a matter of mine owne ſaluation that I ſtood for, in reſuſing all ſubiection or Cōmunion with ANTICHRIST & his deteſtable enormities; that euerie true Chriſtian ought to cōtend for the maintenance of the faith that was once giue vnto the Saints. *Ren. 14. 9. &c. Iude. 3.*

Mr. COOPER to ſhift off the anſwere of our Arguments wherewith he was preſſed, whē he perceiued the iſſue of them, he roſe from the table & brake off Conference with vs, pretending haſt to be gonne: but the dore being lockt, he turned him to two gentlemen which ſate behind as hearers of our conference, and fell a perſwading of them. wherupon I JOHN GREN. left Mr. BARROV

Mr. SPERIN in conference still, & went to giue care to Mr. COOPER, whose deceits I fownde so pernitions & Doctrines so fowle that I againe replied vpon him, and receiued certaine errors from his mouth, some wherof I shall heare insert with mine answer in breife, not following our vvhole discourse.

1. A priuate man ought not to make question our doubt of the
 COOP. Ministers outward calling, but if he find comfort in heart by his Doctrines, he ought to approue of his ministrie, what calling soeuer he haue.
- GREN. This is sweete Doctrines that you sowe here; hath not the lorde giuen as great Commandement to auoide false Prophetts as to heare & obey the true messengers, and all true messengers ther-vpon approuing their sending to all mens consciens by the euident testimonie of Gods reueyled will, shall not the flocke know their Pastor, yea chuse & call their Pastor?
- COOP. If one come into a Congregation & heare one preach, he ought not to make question of the Ministers calling, or refuse his Doctrines.
- GREN. If one come so, & before know that that preacher hath a false outward calling, yea that he hath no office in a true Church but is a false Prophet, he offendeth in hearing of him, especially in a false Church, for ther is no false teacher but teacheth some truth &c.
2. A man may be a true Minister to a people vncalled, & they are
 COOP. a true Church or faithfull Congregation *potentia* though not *actu*. and he may be an officer or minister vnto them, they being a true Church *Potentia*.
- GREN. This is such Doctrines as I neuer heard, that a Pastor can be ordeyned & exercise the duties of a Pastor, to a Church that as yet is not. But your Ministers most sacrilegiouſlie giue them the Sacraments also in this estate.
3. Though the Minister do deliuer the Sacraments to the open
 COOP. knowne vnworthie, and so commit sacriledge, yet maie a priuate man communicate with the Minister, & that partie not be partaker of their sinne.
- GREN. If I associat a theife & Communicate in his euill, shall I not be guiltie, how much more if I reprove not this transgression against God, & abstaine from their fellowship till they repent, or by due order be censured.
- BARTLET Here Mr. BARTLET a gentleman said yt was not well we had not some more orderlie Conference about theis weightie causes that the truth might appeare.
- GREN. You see they will not come to anie pointe of Doctrines to conclude

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elude anie thing, we haue long made sute to haue some free Conference & neuer could obtaine anie, but are lockt vp close prisoners.

COOP. They denie our Church & ministrie & therfor are not to be disputed with.

BARTL. Yet their reasons would be seene & couinced orderly; if they deserue yt, then to suffer punishment.

GREN. We haue often shewed causes whie we hold your Church & ministerie to be false, and not to be ioyned with of anie that wilbe saued: as for example. you haue not a people rightlie gathered vnto CHRIST, but stand one with the world, so that your parishes cannot be called ~~inward~~ a people called fourth 2. you haue set a popish ministerie ouer this whole lande 3. you most sacrilegiously giue the Sacraments in this order to all commers 4. you worshipp God after mens deuises and not according to CHRISTES Testament. 5. you haue not the power or freedome to redresse sinne by due censure, being all Subiect to theis wicked Courts. &c.

BARTL. Theis thinges would be answered & conuinced.

COOP. We graunt the things they seeke are good, and manie of vs haue written and taught fullie the same, but they seeke them not by due order.

GREN. This is not true, you are limited what to preach, to conforme your Doctrines to theis Antichristia Orders, & still practice cōtrarie if you write or teach anie truth. And as for vs we seeke to do the will of God after the same order that all true Prophets, CHRIST, & his Apostles haue taught & practised for Conscience towards God: to haue no fellowship with that ministerie & Church which reiecteth CHRISTES Testament, and will not be guided by him & his Ordinances.

COOP. We professe & teach trulie all the Articles of faith.

GREN. The Papists teach the same Articles in generall wordes, but nether you nor they, ether teach the particular Doctrines, our practise the same trulie. But both you and they denie speciall Doctrines of our Iustification.

COOP. What Article of faith do we not trulie teach.

GREN. You teach that CHRIST descended into hell after his death and buriall.

COOP. We hold it not neither teach yt, manie of vs haue taught & written against yt, you therfore do vs wrong to chardge vs with yt.

GREN. It is set out with priuiledge as an Article of your faith & receiued and redd in all your Parishes.

COOP. Though the gouernours of our Church sett yt out and we can not help yt, yet we are not to be chardged with yt.

GREN. Besids that you daylie communicate with them that do hold yt (if not reade yt to the people) you haue subscribed to this & all other such errors in your Church of late, as I heare.

Here Mr. COOPER was smitten with mutenes and the gentleman said, haue you donne so?

COOP. He careth not what he saith of vs.

GREN. Will you denie yt. I will bring witnes to proue yt vnto you before to morrow at 8. of the clocke, if you denie yt.

COOP. I will not make you acquainted with my priuate actions.

GREN. I desire not to knowe your priuate actiōs, but this is a publique matter of your subiection to Antichrist in your whole ministerie against your conscience; but yt seemes your deeds ar euill, and therfore you would hide them, least they should be reprobued of the light.

The gentleman said yt was thought we held some error about the lords prayer, as they call yt: whervppon I shewed him our iudgment in writing, & said that we vvould not continue in anie error to our knowledg. and when he read that we said yt could not be called the Lords prayer, because he neuer prayed yt, Mr. COOPER tooke exception thus.

COOP. It may be called the Lords prayer in respect he taught yt his Disciples.

GREN. This proueth it cannot be called the lords prayer, for Doctrine is one thing, and prayer is an other. Prayer is a powring fourth of our hearts vnto the Lord, according to our present wāt; Doctrine is an instruction of others; so that yt cannot be called the Lords prayer.

BARTLET But this troubleth vs that you hold yt not lawfull to say ouer those wordes in prayer &c.

GREN. You see that we denie no man to vse the verie wordes, all or anie part of them in prayer, by explication, or application, according to our present occasions, as anie other Scripture.

COOP. What is the meaning of that explication or application.

GREN. Explication & application is meant thus: as when I desire that the Pope & such Ministers of poperie might be suppressed I say. Do this Lord for th'aduancement of thy kingdome. Let thy Kingdome come &c.

And without this explication or application to say ouer the vvhole vvordes conteyning all things that can be praid, were but abuse of that forme of prayer, seing they that so praye cannot vnderstand what he (that is the mouth of all) asketh. for we cannot pray

pray for all thing at once , but that which is within the compassse of our faith ; otherwise yt is but babling.

COOP. For the whole Church yt may be said ouer as a praier.

GREN. All praier must be of faith for such things as are within our knowledge, and as we knowe the Church to be in present neede of, and those things to be particularly craued at Gods hand, els we do but babble as the papists do.

COOP. I grāt that al our praiers ought to be of faith & expressing our present necessities. Yet ought we euerie day to say ouer the Lords praier for the whole Church.

GREN. This is popish Doctrine, & such praier were superstitious babling &c.

The righteous men they shall iudge them after the maner of harlots and after the maner of murtherers, for they are harlots and blood is in thier hands: Ezek. 23. 45.

Before we can iudge the false Church, it is expedient that we discerne the true Church, which is thus described in the scriptures.

THe true planted and rightlie established Church of CHRIST is a companie of Faithfull people: seperated from the vnbeleuers and heathen of the land: gathered in the name of CHRIST, whome they truelie worship, and redily obey as thier only King Priest and Prophet: ioyned together as members of one bodie: ordered and gouerned by such officers and lawes as CHRIST in his last will and Testament hath therevnto ordeyned: all and each one of them standing in and for thier Christiā libertie to practise whatsoener God hath cōmaunded & reuealed vnto them in his holie word within the limites of their callings, executing the lordes iudgements against all trangressiō and disobedience which ariseth among them, and cutting it off accordinglie by the power which thier lord and King CHRIST IESVS hath comitted vnto them.

Now who so shall measure thies parish assemblies as they generally stand in England, by this rule: shall evidently finde them in euerie point so transgressing and defectiue: as he that hath eyes to see, or but a will to search cannot be deceaued or mistake these parish Churches for the true churches of Christ.

Thies parishes consisting of a company of prophane & ignorant people: gathered by the sounde of a Bell in the name of Antichrist: worshipping God after a false & Idolatrous maner: denying all obedience vnto CHRIST in his 3. offices as thier only King, Priest, and Prophet. lyuing in disorder among themselves: standing in confusion being disordered and ouerruled by such lawes & officers as the Pope left and not as CHRIST left, standing in bondage to the Romish courts & cannons: hauing no power to execute the lordes iudgements or to redresse the least sinne or transgression amongst themselves: but are driuen to the Comissaries Courts, and so cast out SATAN by the power of SATAN.

(1)

Iere. 31. 34.

Math. 10. 43

Math. 15. 9.

1. Cor. 1. 3.

1. Thier Churches consist not of a company of faithfull people, but of a multitude of prophane people: Therefore they are not the true Church.

2. They

3. They haue made no seperation from the heathen of the land : but all are receiued & retheyned in the bozome of thier Churches: Therefore: &c.

(2)
Isay. 65. 11,
12.

Leu. 20. 24

Iere. 15. 19.

Ezek. 16. 25

Ezek. 23. 44

Ioh. 15. 1. 9.

2 Cor. 6. 14

(3)

Isay. 11. 10,

12.

Iohn. 12. 32

Mat. 18. 20

1 Pet. 2. 4. 5

(4)

Deut. 5. 8.

1 Cor. 10. 28

Reuel. 21. 8

(5)

Deut. 18. 15

Isay. 42. 1.

Mat. 17. 5.

Mat. 3. 22.

1. Io. 4. 3.

Mal. 1. 6.

Luk. 19. 27

Iohn. 3. 36

Ezek. 16,

17. 19.

and 44. 7.

Lam. 1. 10.

3. They are not gathered in the name of Christ, but in the name of Antichrist, whom they obey as shall afterward appeare. Therefor &c.

4. They worship not God truelie, but after a false and Idolatrous maner, as witnesseth thier popish leiturgie, thier stin- ted booke of thier comon prayer: Therefore &c.

5. They receiue not, nor obey not Christ as thier King, Priest, & Prophet: Therefore &c.

Not as thier king; reiecting his gouernment and receiuing & standing vnder the Antichristia yoake of thier popish gouernment.

Not as thier Priest; sacraligiously prophaning his name with thier Idolatrie, prostituting his blood: and making him a priest and sacrifice to Infidells and the most wicked offenders:

Not as thier Prophet; giuing no obedience to his worde, vsing it as a mantill to couer thier sinne, rather then as a rule whereby to direct thier liues, not seeking a true ministrie but mainteyning a false, of which sorte the wholl ministrie of the land is which are permitted to teach in thier publike places, to whome they giue eare.

Deut. 13. 3.

Mat. 7. 15.

and 15. 14.

Rom. 16. 17

2. Tim. 3. 5.

2 Iohn. 10.

Iere. 23. 29

6. Thier people are not kint together as members each of other in one congregation, but both roue and goe, assemble, & departe, at thier pleasure when they will, whether they will, & as they will themselves; As also liue in continuall disorder.

(6)

1 Cor. 12. 12

1 Pet. 2. 4. 5

Rom. 12. 5

(7) 7 Thies parishs are not ordered and gouerned by such officers as Christ hath appointed to his Church : They haue no true *Pastors, Teachers, Elders, Deacons, Releueers*: But instead of thies they remaine most seruilely subiect to the Antichristian gouernmēt of thier popish *Arch-bishops, Bishops, Chauncellors, Archdeacons, Deanes, Commissaries, Doctors, Proctors, Aduocats, Notaries, Registers Pursuants Cursetors, Sumners &c.* And from the Apostolicall seat of the Bishops, they receue as Antechristia & false a ministrie, as thier *Parsons Vicars, Curates, hirelings, lecturers, mercenarie preachers, &c.* which together with this people stand bounde and subiect to thies Bishops and thier popish courts, of *high commission, of faculties, of Archbishops, of prerogative of delegates, of thier Commissaries &c.* Therefore, &c.

(8) 8 Thies assemblies are not ruled by th'olde and newe Testament, but by the Cannons, Iniunctions, and decrees of thies Antichristian and popish courts. Therefore &c.

(9) 9 Thies people stand not in and for thier Christian lybertie, but all of them remaine in bondage to thies *Egyptian and Babylonish* yoakes, yeilding obedience vnto thies courts and thier Cannons: Therefore &c.

(10) 10 Thies assemblies haue not the power which Christ hath giuen vnto his Church vnto the worlds end, and all the powers in earth and hell cannot take from them; *viz.* to binde & loose and to reforme things that are amisse, but are driuen to the Commissary Courts: Therefore &c.

(11) 11 Thies assēblies cast out Satan by the power of Satan, namely by thies Impes of Antichrist the Bishops Commissaryes and priests: Therefore they are not, & for all thier reasons seuerall & ioyned, cannot be held in anie Christian iudgement, the true Churches of Christ.

Infinite were the reasons which from thies seuerall heades, as likewise from thier particuler transgressions & defaults might be drawne: But the best Argument to confute and cut downe all this trumpry at once, is, according to the commandements of God, to perserue our bodies and soules free from thies abominations, by a speedie seperation and withdrawing our selues

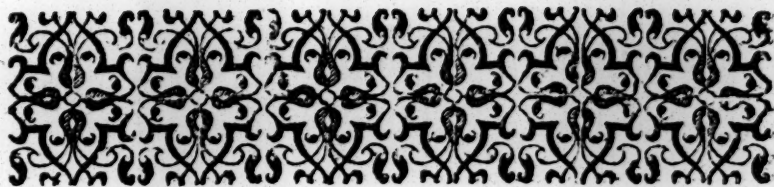
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selues from amongst them, and to confute their last and only
Argument whereby they vpholde their ruinous kingdome,
namely their penall lawe, by Christian patience, and an vpright
& godlie life.

*Here is the patience of the saints: here are they that kepe the cōman-
dements of God and the faith of Iesus. Reuel. 14. 12.*

*He that ouercometh shalbe clothed in vvhite aray, and I vwill not
put out his name out of the booke of life: but I vwill confesse his
name before my father and before his Angells. Reuel. 3. 5.*

THESE Arguments were more then a yeare & an
halfe since deliuered to M^r. CARTVVRIGHT
M^r. TRAVERS M^r. CHARKE and M^r.
FLOYDE which still remaine vpon them vn-
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F I N I S.



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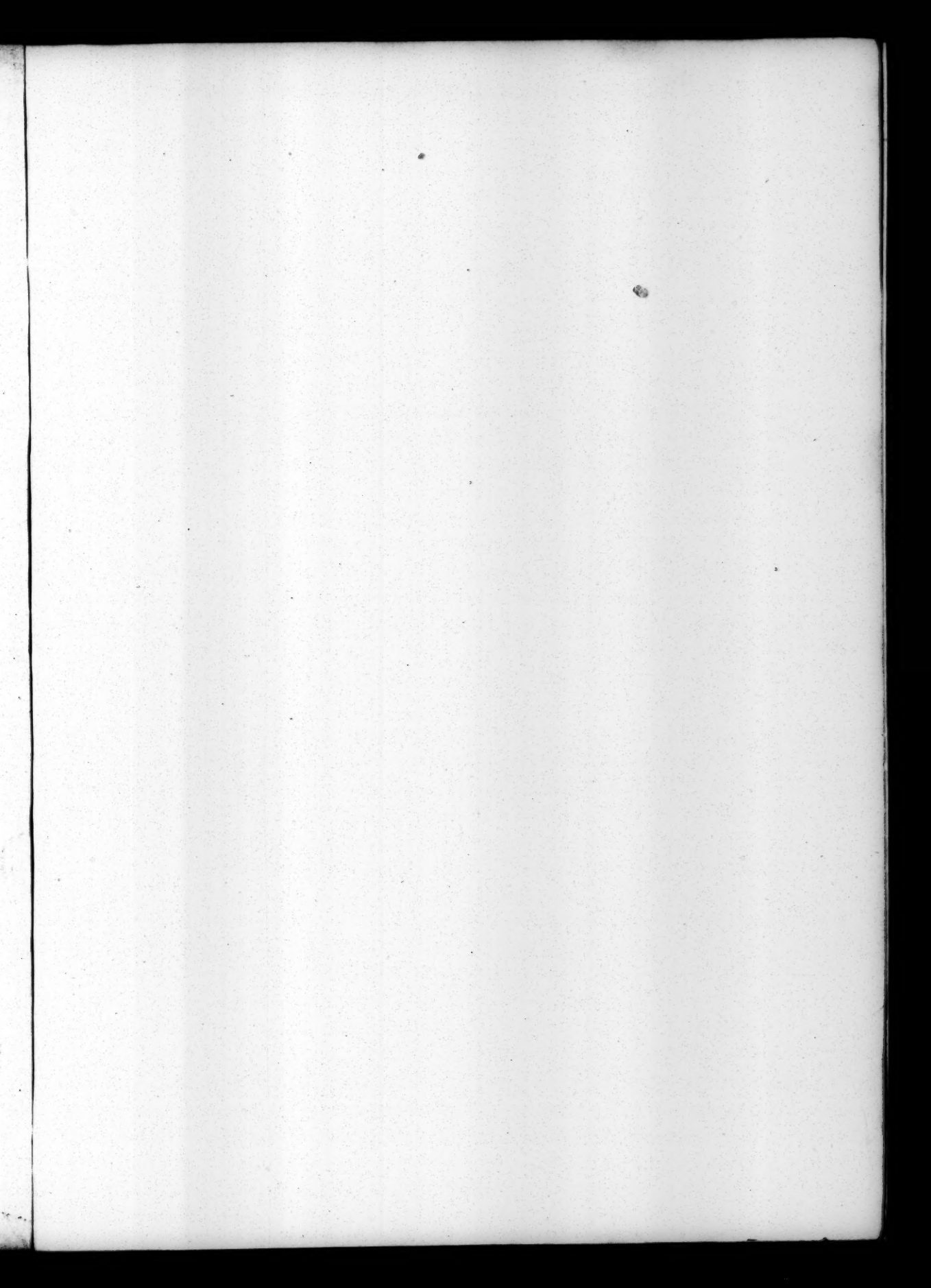
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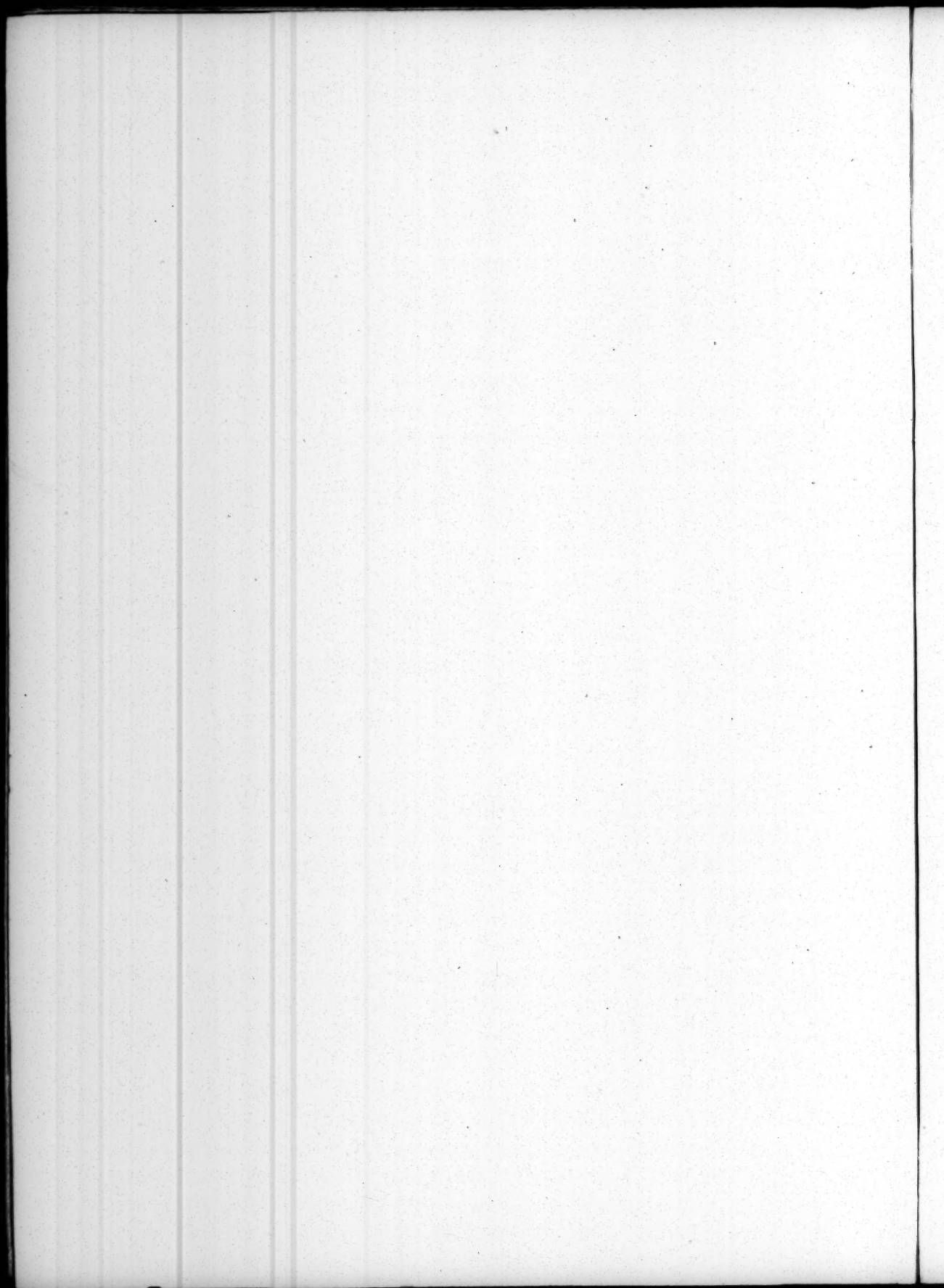
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Perfect
Bernard Quateh Dts
M. P. Smith
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